REDEEMER COLLEGE LIBRARY DEC 12 1990

PER/BX/9401/.C36
REDEEMER COLLEGE LIBRARY
Dec 90
ANCASTER, ON
L9G 3N6

Calvinist Contact

An independent Christian weekly

DECEMBER 14, 1990 / 46th year of publication / No. 2239

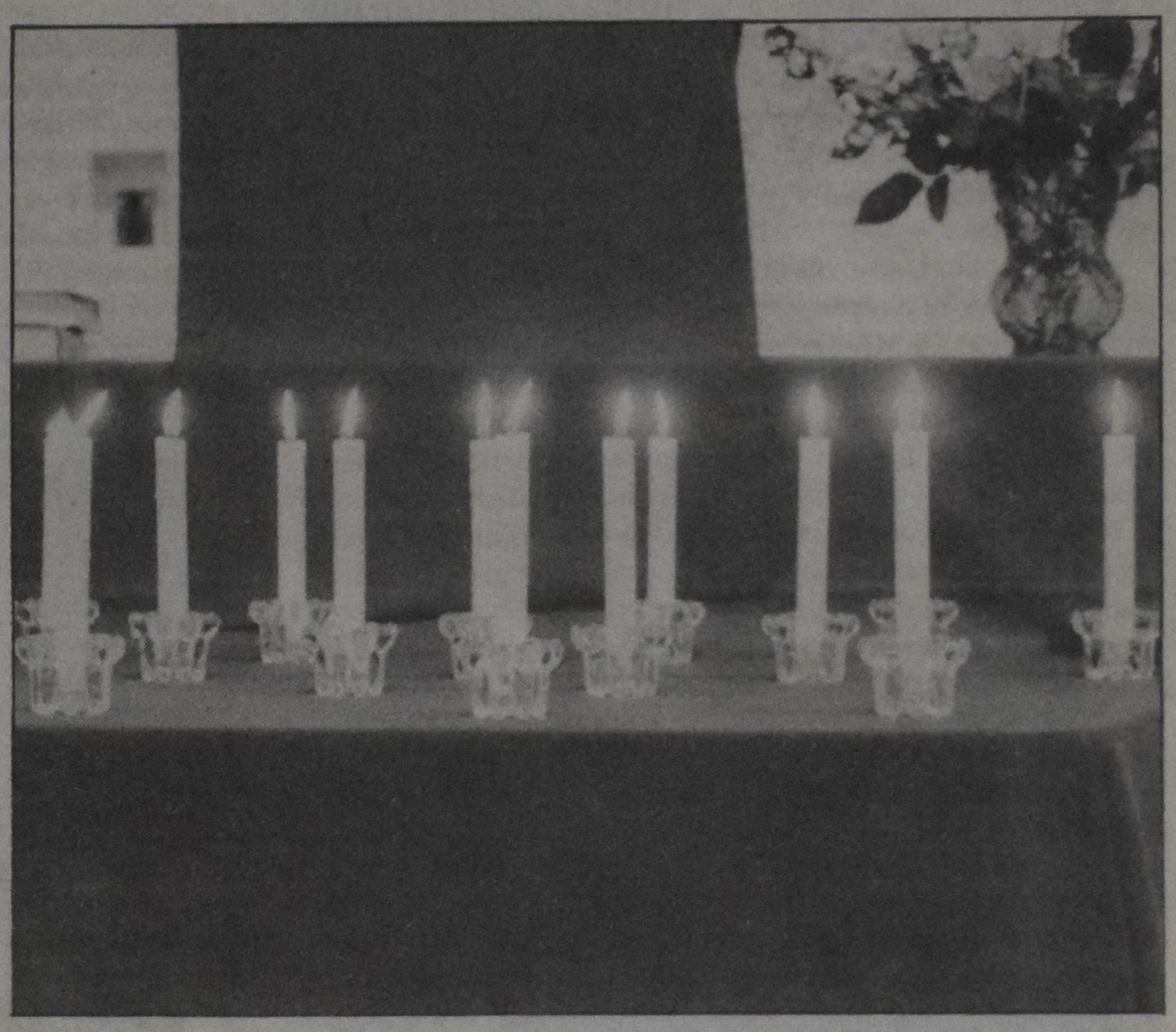


Photo: Alison de Groot

Fourteen candles burned in memory of the victims of the massacre in Montreal at a memorial service organized by a St. Catharines' church.

Reformed congregation confronts violence against women: Montreal massacre remembered

Alison de Groot

ST. CATHARINES, Ont. — Last Thursday marked the anniversary of a grave day in Canada's history, the day 14 young women, who were engineering students, were viciously gunned down by a self-proclaimed anti-feminist at Montreal's l'Ecole Polytechnique. Canadians lit candles, bowed their heads in silence and mourned over the loss of 14 lives and the underlying attitude that took those lives.

The moment of silence in Parliament and many provincial legislatures, the vigils and the memorial services were both an effort to remember and grieve, and a vow to fight the current of violence towards women that culminated on Dec. 6, 1989.

In St. Catharines, Ont., a memorial service was organized by Jubilee Fellowship Christian Reformed Church and held at Beacon Christian High School. Rev. Peter Slofstra says the congregation decided to host the memorial after he pondered aloud during a Sunday sermon, "How many memorials would offer Christ as an answer to this event?"

Slofstra had been working on the strange passage in Judges 19 about the rape of a Levite's concubine and subsequent dismemberment when the need for a Christian memorial struck him. "The congregation decided we should proceed with this event to fill a need in the community, to offer Christ as an answer," says Slofstra.

The colour white

About 50 people attended the memorial, mostly from Jubilee and other area churches, each wearing a white arm band. Sylvia DeVries, of Jubilee, explained the significance of white arm bands in her opening remarks saying, "The colour white represents innocence and youth, cleansing, healing and hope. The white arm band reminds us that the Montreal victims and other victims of domestic, emotional or sexual violence are stifled, injured or killed without knowing why and without just cause."

The 14 names of the victims were read and after each name a candle was lit. Then, 60 seconds of silence, while the candles burned, marked the 14 deaths. The rest of the service was structured according to the stages of grief: shock, anger, denial, depression, resolution and acceptance. A separate speaker took mourners through each stage and each stage was then followed by a song.

"This could not happen in Canada, not here. Fourteen people killed for being *women*? How could those hopeful young lives be so easily destroyed?" These were the questions Linda Lensink, another member of Jubilee, asked the audience when she voiced the shock that all Canadians felt that day.

Marlene Bergsma, a reporter for the St. Catharines' *Standard* spoke of anger. "It makes me angry," she said as a litany, followed by the gruesome and overwhelming statistics of violence and sexual assault against women. "It makes me angry ... that every seven minutes a woman is sexually assaulted ... that one woman in four will be sexually assaulted at some time in her life."

It *does* happen here

Perhaps the most revealing and sombering moment occurred when Slofstra told those gathered that he had "considered each of the 353 members in my own church directory to see if anyone has ever gone to sleep in fear as the result of emotional, physical or sexual abuse that I knew of. The results were startling. It made my heart ache for the undisclosed [abuse] in every community."

The gathering heard testimony from one speaker, who described herself as "one of the statistics." "The scars stay for a long time," she told participants.

Bill DeVries, the only male speaker besides Slofstra, urged the group to convert the momentum of grief, the acts of violence in the past that can't be undone, into something else. "We must resolve and accept that we cannot undo the violence that was done." DeVries challenged the men in the audience to "give up their egos and go home and give your children, male and female, a hug. Tell them you love them."

In closing, Heather Looy, also a member of Jubilee, offered Christ as an answer. In a moving testimony she spoke of Christ's ability to affirm women, to heal and to take away fear.

After the service, there were tears and hugs as the pain of memory took hold and the healing process continued.

Good News of Christmas will confront Soviet citizens via TV

Marian Van Til

TORONTO — For the first time in their lives for most of them, Soviet citizens will see the Christmas story dramatized on Soviet national television, producers of the Canadian Christian TV program "100 Huntley Street" have announced.

International Russian Radio and Television (IRR/TV), based in Kerava, Finland, will beam two Christmas programs to Russians via their Soviet state television network. The venture is being jointly produced by IRR/TV and the Toronto-based Crossroads Christian Communications which airs "100 Huntley Street." Crossroads has been working in conjunction with IRR/TV for three years now and is providing the programming packages.

Crossroads has selected what it considers to be two of its own best Christmas specials for the Soviet broadcasts: "Wondrous Night" and "Christmas from the Holy Land."

Dramatic impact

"Wondrous Night" tells the Nativity story from the viewpoint of its impact on the shepherds. "Christmas from the Holy Land" visits the places in modern-day Israel which played a part in the events surrounding Christ's birth. The visual images are accompanied by Scripture readings and music.

In September, the Soviet government agreed to a contract with IRR/TV which will allow the Russian-language network to telecast a series of weekly, half-hour programs to an estimated audience of 25 million Russians in the northwestern U.S.S.R. Dennis Curley, a Canadian from Ottawa and a former senior producer of "100 Huntley Street," is producing the series.

IRR/TV station director Hannu Haukka feels that presenting the story of Christ's birth is a particularly good way to bring the Gospel to Russians. "Soviet authorities are saying that their people are going through a very difficult time socially," he notes. "They are disoriented. They need motivation, faith and hope. They [the authorities] believe *we* can bring [the people] this message."

It is that unprecedented climate of openness to which IRR/TV and other Christians, both inside and outside of the Soviet Union, are still happily adjusting. Haukka says he still feels overwhelmed. Radio as well as television time is being made available. "We just signed an agreement with [the] Soviets to go on every radio station in the Soviet Union. That's 2,500 radio stations coast to coast. The Soviets told us, 'We are giving you our maximum fire power as far as radio is concerned.' We start January 3rd reaching 137 million listeners!"

In this issue:

Dances with Wolves is one of the year's best, and perhaps most important, films ..... p. 7
Giving of oneself is the best Christmas gift, Didy Prinzen's short story demonstrates ..... pp. 10-11
Bert Witvoet continues his Eastern Europe series with an account of his trip through Transylvania pp. 11-12
C.C. begins a series of short articles about connecting spirituality to our daily pursuits ..... p. 13

Thinkbit

Liberty means responsibility. That is why most men dread it.

George Bernard Shaw, *Man and Superman* (1903)

16.22 NM

News

New university in Egypt challenged by Muslim fundamentalists

Jos M. Strengholt

CAIRO (NNI) — Most developing countries welcome the opening of new universities with Western funds, but the recently opened Senghor University in the Egyptian harbor city of Alexandria is considered "a grave threat to Egyptian society" by many Muslim leaders.

"The Senghor University is a plot to strike at Islam from within," writes the Muslim fundamentalist weekly *al-Nur* (The Light). "It is a suspect Christian missionary institute."

In Alexandria itself, many religious scholars have been campaigning against the new university, threatening that "if it is not closed, it will be the nucleus for waging evangelization campaigns in Egypt," according to a scholar at Al-Azhar University.

President Hosni Mubarak, however, showed little concern for the public debate when he declared the university open during ceremonies on November 4.

Among guests at the opening celebration, which took place in the former Cotton Palace of Alexandria, was French President Francois Mitterrand, a principal financial backer of the new French-language university.

African-European link

The new university has a total capacity for 200 students. Initial enrolment, however, numbers only 84 students representing 24 African countries. It offers a two-year program in post-graduate studies in management, nutrition, health and environmental affairs.

The Francophone Conference in Bakar, Senegal, last year decided on Alexandria as the site of the new university "because Egypt offered the facilities, and because the city is a natural link between Europe and Africa."

According to Mitterrand the university is a model of North-South co-operation, and a "lighthouse on Egyptian territories." Critics of the opening, however, have doubts about the value of the "light" it will spread.

"This Senghor University represents an attempt at cultural infiltration of the country and is a tool in the service of French external goals," said Dr. Ahmed el-Mahdi, professor of education at Ain Shams University.

The university will be supervised by a Paris-based higher council consisting of scientists from the French-speaking world. The higher council is presided over by the former Zairian President Leopold Senghor.

A lawsuit was filed in October appealing for an immediate halt to the university, which according to the complaint, "violates the Egyptian constitution which bans the establishment of foreign and private universities."

Nevertheless, President Mubarak proceeded with the university's inauguration, worrying scholars at al-Azhar University who are now demanding that Senghor University come under their direct supervision. Only then, they said, can they be assumed that Senghor University will not advocate evangelization of Muslims.

Al-Azhar University is the oldest university in the world. It is also one of the intellectual centres of Islam and a watchdog of political and religious developments in Egypt.

—ANNOUNCEMENT—

Mr. T. (Sid) Tjeerdsma, P.Eng., is pleased to announce the opening of

Heartland Engineering Consultants

offering Consulting Engineering Services to the public and private sectors throughout Central Ontario. Specialties include Development, Roads, Drainage, Storm-Water Management Studies, and other related works.

Telephone: (519) 941-9114 **Fax: (519) 942-2658**

Address:
7 Cedar Grove Rd., R.R.#4
Orangeville, ON L9W 2Z1

south pacific - car rentals - vacation packages - rail - airfare - orient -

TRAVEL HOTLINE
(416)
224-5211
CALL COLLECT!!

AMSTERDAM
From $568
Oct. 14/90 - March 31/91
(some restrictions apply)
NOTE: Prices are subject to change

DCA Travel SERVICE INC.
wereld contact

5457 Yonge St.
Willowdale, ON M2N 5S1
(416) 224-5211

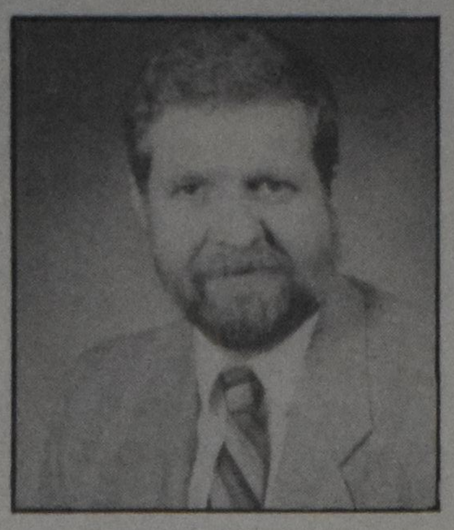
Niagara area
(416) 945-3301

"Met Wereldcontact reist u onbezorgd, voordelig en betrouwbaar, voor jong zowel als oud!"

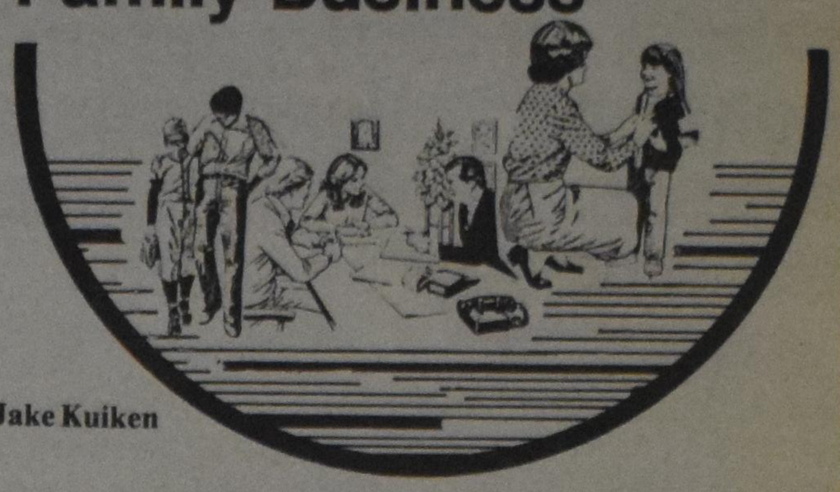
vacation packages - rail - airfare - orient - groups - europe - pacific - car rentals - tours - ca

south - rail - airfare - orient - cruises - coach tours - caribbean - hotels - south pacific - car

pacific - car rentals - tours - caribbean - hotels - south pacific - rail -



Family Business



Jake Kuiken

The good news and the bad news

Canada's rate of unemployment is obviously back on its way up with the fifth consecutive monthly increase in a row. In October, 8.8 per cent of Canada's labour force was unemployed; that means more than one million Canadians were without work. For young people aged 15 to 24, the rate was nearly 14 per cent, while for those over 25 it was 7.7 per cent. For women the rate increased nearly one per cent while for men the increase was up only a very slight .1 per cent.

The economic, social and psychological consequences associated with the loss of work are both immediate and long-lasting. For new casualties the months ahead will see the immediate impact deepen and become increasingly insidious as the full force of this debilitating illness takes hold. The unemployed themselves won't be the only ones to suffer. In fact, over time, the impact may well extend to include the victims' spouses, families, neighbourhoods and communities.

"Seasonally adjusted do-gooders'

The most obvious result is a loss of income. And even though Canada's tattered safety-net will help pick up some of the pieces, many families will not have sufficient income to meet their basic needs or honour the financial commitments made during better times. Foodbanks, the Salvation Army, soup kitchens and feeding programs in schools will provide some temporary help. Even well-intentioned (but frankly often terribly misguided) churches will join the other seasonally adjusted do-gooders and hold Christmas collections for money and food for distribution to those in need.

There are also the less obvious but frequently more devastating consequences of unemployment. Researchers are in general agreement that personal self-esteem and satisfaction with one's family are likely to decline while the level of stress associated with unemployment increases.

Marital harmony and communication between partners may well deteriorate, thus increasing the need for professional support and counselling. Similarly, the nurturing relationship between parents and children is likely to suffer as irritability with the loss of work increases. Friends and relatives are initially inclined to be supportive and understanding, however, in many cases the support will fade away in about four months.

The rate for crimes of violence and prison admissions for crimes against property will likely rise right along with the rate of unemployment. In the U.S., national rape rates are known to be significantly affected by the duration of male unemployment and unemployment rates. It's not surprising then that most rapes are committed by men who are unemployed. And finally, there's even a suggestion by some researchers that suicide rates rise right along with the rate of unemployment.

That's the bad news!

Intentional recession!

Now for the good news!

Michael Wilson, the Conservative Minister of Finance, and John Crow, Governor of the Bank of Canada, are both overjoyed with the rising rate of unemployment. For some years now they've been engaged in the battle against the evil forces of inflation. In the belief that a post-inflation era will bring renewed economic growth and prosperity, they have waged this battle with the full support and encouragement of the World Bank and the International Monetary Fund. The rising level of unemployment is a certain indicator that they are winning the battle for now.

The main weapon in the Wilson-Crow arsenal has been what some economists call "the intentional recession." Operating on a principle of fear, the intentional recession has been induced by a carefully calculated strategy of high interest rates and an unflinching support of an over-valued dollar. Now at last their efforts are beginning to produce the much sought after results: a slow-down in the unreasonable demand by the average Canadian for a fair share of the economic pie.

Messrs. Wilson and Crow have long ago abandoned full employment as a national objective and have instead aligned themselves with the dream of a global free-market economy. You may be sure that in due time they will proudly claim credit for the return to economic health and prosperity. In the meantime the unemployed can have their nightmare.

Jake Kuiken is a registered social worker who lives and works in Calgary.

Pressreview

Carl D. Tuyl

Monsieur put the knife to the CBC and trimmed not only the fat, but also removed a piece of its heart in the process. Local TV stations and the international shortwave broadcasts suddenly evaporated into nothingness, like candies at a children's party. This reduces us, in terms of radio broadcasting, to the Lichtenstein level. The move makes more room for commercial operations which might have been one of the reasons for the government's refusal to bail out the CBC. Monsieur has three main objectives: privatize, privatize and privatize.

★★★

And for people who still did not believe it, Statistics Canada has now made the recession official. The economy shrank 0.3 per cent in the third quarter and that was the second consecutive quarterly drop this year. That makes it as official as can be. Yukon Audrey has a simple plan to get us out of the malaise, just wave the magic NDP wand, and the money will start to grow on trees again. She should teach that trick to her fellow socialists in Ontario who have to govern with the economy collapsing around them. Premier Bob is looking for economic miracles.

★★★

Albertans are not very happy about the *Globe and Mail* stories that disclosed Premier Getty's business involvements. One person interviewed by Morningside's Peter Gzowski said that an "imported" sense of ethics was put into play. Even that political iconoclast Fotheringham came to Getty's defense in the Financial Post. Sort of anyway. Fotheringham said that Getty should not be blamed because of the premier's naivete. Fotheringham dug in his files and came up with a quote of Marjorie Nichols of the *Ottawa Citizen*. At the time of the Meech negotiations Nichols had said that she was sick and tired of all the criticism of Bill VanderZalm. "In truth," she said, "when they come to Meech Lake he explains the difficult parts to Don Getty."

★★★

John Crosbie, our own Minister of Trade, and Sheila Copps' bosom friend, had his work cut out for him in the GATT talks in Brussels. The European Economic Community was not willing to change much of policy on agricultural subsidies. These subsidies are driving American and Canadian farmers into bankruptcy. President Bush is trying to shape an economic counterbalance with an American continental common market. Many of those who opposed the Canada-U.S. free trade agreement are now fighting against a Canada-U.S.-Mexico trade pact. Global trade is coming though; it is as inevitable as Maple Leafs' losses.

★★★

Sinclair Stevens, ousted, exiled and banned from Tory land, took revenge by revealing that the Canada-U.S. free trade deal included a commitment by the Canadian government to prop up the Canadian dollar. That must have been the worst kept secret of the century even though this was the time for all good Tory men and women to rise up and deny that any such deal had taken place. Ha, ha!

★★★

Who blinked? Or did anyone really blink? First there was this hesitant and tentative, hardly visible waving of a miniature olive branch by Bush, and now Saddam Hussein wants to release the hostages. Who knows?

★★★

"I want to make this country rich and prosperous. It will be better within a month," said Timinsky, the Canadian millionaire who got a quarter of the votes in the Polish presidential race. It appears that Mr. Timinsky is not your typical shining knight on a white rescue horse. His ex-wife had some rather uncomplimentary comments about his behaviour at home. A video of the interview with her was shown on TV in Poland. Goodby, Mr. Timinsky! Here comes Lech Walesa.

★★★

Jordan has become the chief victim of the Persian Gulf crisis. The small country of 3.5 million people is almost bankrupt. Hundreds of thousands of skilled Jordanians who worked in Saudi Arabia and Kuwait have returned home, which resulted in a loss of $350 million in repatriated revenue. The more than $185 million in economic assistance that Jordan received annually from Iraq and Kuwait has disappeared. The government will have to spend an estimated $300 million providing unanticipated social services. "Does the world really want Jordan to disappear?" asks Hassan bin Talal in the *Christian Science Monitor.*

★★★

Democracy in action: factory workers at Czechoslovakia's Skoda carworks have threatened to go on strike if the company enters into partnership with France's Regie Nationale Des Usines Renault rather than Germany's Volkswagen. A.G. Volkswagen has already a $6 billion investment in Skoda.

★★★

Oil prices dipped again on the world's markets. Not at the pumps, though, where service station managers have to purchase a whole new set of numbers.

★★★

South Korea ended Cabinet-level talks with Japan. Both sides reported a breakthrough in resolving human rights and economic issues that divide the two wary neighbours. Japan agreed to improve the legal status of the 650,000 Koreans living there. There is another trade bloc forming in Asia.

★★★

And Peter Behrens sighed in *Saturday Night:* "My father believed in honour and mercy, in London tailors, in paying his taxes, in Pierre Elliot Trudeau, and in being scrupulously honest with insurance claims." I guess Peter suffered a bout of nostalgia about the good old times. I guard myself against such repining for I remember the "good" old time differently: flat tires; cold feet; private health insurance that cost a mint and kicked you out when you got really sick; day old bread; valve jobs; and outhouses. You can have 'em!

★★★

The *New Yorker* spotted this among police reports in the *Needham* (Mass.) *Times:* "An inflatable reindeer on Peacedale Avenue was knifed last Friday." Sign of the times, I guess.

Try something different this Christmas: give of yourself!

Carl Tuyl is the Christian Reformed Church's chaplaincy co-ordinator in Canada.

How's Your Vision?

How does your vision of work and community relate to your Christian faith? At the Institute for Christian Studies we have a Reformed Christian vision that integrates faith and life. Join our *Master's Program in Worldview Studies* and clear your vision. **Register now for next term.**

Biblical Studies 1720 - *The Bible and the second sex* This course will explore how a biblically-rooted worldview can wrestle with the challenge and concerns of contemporary feminism. The portrayal of women in the Old and New Testaments will be surveyed, with special attention given to Paul's writing, violence against women, the maleness of Jesus and male and female language for God.
Instructor: Nik Ansell
Mondays, 7:00-10:00 p.m.

Other courses available in the Master's Program in Worldview Studies:

- ***The empowerment of self in community: issues in psychotherapy*** Instructors: Mary VanderVennen, Diane Marshall, James Olthuis
Tuesdays 7:00-10:00 p.m.
- ***Spirituality and the renewal of the church*** Instructor: George Vandervelde
Wednesdays 7:00-10:00 p.m.
- ***The environmental crisis and responsiveness of creation***
Instructor: Brian J. Walsh
Mondays 2:00-5:00 p.m.
- ***Living in a culture of technology: a reading-tutorial course***
Instructor: Robert Hudspith

For more information, please contact:

ICS **Institute for Christian Studies**
The graduate school with a difference

229 College St. Toronto, Ontario M5T 1R4 (416) 979-2331

CHRISTIAN STEWARDSHIP SERVICES

Providing counselling in estate planning, will making, insurances, Christian investments, and special giving.

Free of charge — Confidential
Public presentation — Home visits

CSS

Please write: **CSS**, 455 Spadina Ave., #210, Toronto, ON M5S 2G8
or telephone: **(416) 598-2181**

AMSTERDAM
Fall/Winter Special Returns
$ VERY LOW!

WINTER IN PORTUGAL OR SPAIN
Malaga $649 Lisbon $589 Faro $639
airfare only based on "seat sale" Max. stay Spain 1 month / Portugal 22 days. Longer stay permitted at higher fare. Amsterdam stop permitted. We can also arrange hotel or apts.

VALENTINE TRAVEL
Toronto: 324-3330
Long distance: 1-800-268-6144 in Ontario
London (519) 672-3161
St. Catharines (416) 935-9103 1-800-265-1141
(Henny Vuyk) (416) 934-0666 (Toll free for 519 area)

ISRAEL
World Home Bible League
Bible Land Tour
13 exciting days — Feb. 21 - Mar. 5, 1991
Cost: $1949.00 p.p. ex. Tor., dbl. occ.

Visit: Bethlehem
Nazareth
Masada
Jerusalem and many more
FREE Stop-over in Amsterdam

For complete information & reservation, write or call:
Rev. John G. Kiomps
World Home Bible League
Box 524, Station A
Weston, ON M9N 3N3
(416) 741-2140
or
Meadowvale Travel Inc.
(416) 826-4141 **Reg. #1518992**

Commentary

Calvinist Contact

An independent Christian weekly that seeks to proclaim the truth, care and rule of Jesus Christ.

Calvinist Contact:
(ISSN0410-3882) is published by
Calvinist Contact Publishing Limited,
261 Martindale Rd., Unit 4,
St. Catharines, ON L2W 1A1
Tel: (416) 682-8311 FAX: (416) 682-8313
Office hours: 8:15 a.m. - 4:15 p.m.

Editor (on sabbatical):
Bert Witvoet

General Manager:
Stan de Jong

Acting Editor:
Marian Van Til

Assistant Editor:
Robert Vander Vennen

Editorial Assistant:
Alison de Groot

Regular Contributors:
Paul DeGroot, Stan de Jong, Anne Hutten,
Reinder J. Klein, Angela Terpstra, Nandy Heule

Accounting:
Amy Van Dokkumburg

Advertising:
Suzanna Brasz

Circulation & Mailing:
Grace Bowman

Layout & Design:
Cecilia van Wylick

Typesetting:
Kim Yungblut

Proofreading:
Willy Suk-Kleer

Editorial Advisory Board:
Robert Bernhardt, Sam Da Silva, Peter De Bruyne,
Robert DeMoor, Margaret Griffioen-Drenth,
Anne Hutten, Judy Knoops, Nicholas B. Knoppers,
Jacob Kuntz, Heather Looy, William Van Huizen.

Publication dates:
Calvinist Contact is published weekly on Fridays except for **July 20, Aug. 3, 10, Sept. 21 and Dec. 28,** by Calvinist Contact Publishing Limited, 261 Martindale Rd., Unit 4, St. Catharines, ON L2W 1A1.

Canada mail:
Second class mail registration #0451. Postage paid at St. Catharines, Ontario. Postmaster: Send address changes to *Calvinist Contact,* 261 Martindale Rd., Unit 4, St. Catharines, ON L2W 1A1.

U.S. mail:
Calvinist Contact (USPS 518-090).
Second class postage paid at Lewiston, NY 14092. Send address changes to *Calvinist Contact,* Box 110, Lewiston, NY 14092.

Advertising:
Display advertising deadline is Wednesday at 8:30 a.m. of the preceding week. Classified advertising deadline is Thursday at 8:30 a.m. for the next week's issue. See classified pages.
The publication of comments, opinions or advertising does not imply agreement or endorsement by either *Calvinist Contact* or Calvinist Contact Publishing Limited.
Printed in Canada.

Subscriptions	Canada	United States
Six months	$18.50	$17.00
One year	$32.50	$28.00
Two years	$60.00	$51.00
Three years	$90.00	$76.50
Overseas: $120.00 airmail		**$65.00 surface mail**

261 Martindale Rd., Unit 4,
St. Catharines, ON L2W 1A1
Tel.: (416) 682-8311 or FAX: (416) 682-8313

Thoughts on Genesis

The first chapters of Genesis, especially the account of the Creation and the early history of the human race, has been the subject of considerable debate in certain Reformed circles in recent years. Much of the debate has centred on the book *The Fourth Day* by Calvin College professor Howard Van Till, who was at pains to find an alternative to what is often called "scientific creationism."

Unfortunately, although his critique of creationism had considerable justification, his own alternative involved a rather strict separation of science and religion and an equally strict separation between form and content in the Bible. As a result, he downplayed the scientific relevance of the opening chapters of the Bible and seemed to think it a mistake to insist on the historicity of these chapters.

It is not very surprising that his book provoked a storm of protest in his own denomination, since the Christian Reformed Church has traditionally stressed both the scientific relevance and the historicity of the Scriptures, including Genesis.

In the heat of the debate, the impression has often been created that the choice lies between Van Till and creationism: if Van Till is wrong, then creationism, which tends to read Genesis in terms of scientific information, must be right.

Wrong choice

It seems to me that this is mistaken. I don't have much sympathy for Van Till's approach to the questions of science and Scripture, but I do not find the creationist alternative any great improvement. In the Reformed tradition we do not have to choose between dualism and literalism, or between the liberals and the fundamentalists. If we follow in the footsteps of people like Kuyper and Bavinck, we will reject both of these unacceptable alternatives.

Let me illustrate this by outlining my own approach to the early chapters of Genesis. I tell my students that the historicity of these chapters is of fundamental significance: the events described really did take place. At the same time, much of the language used to describe these events is symbolic or figurative, comparable to the language describing the New Creation in Isaiah 65 and Revelation 21.

It seems that the historical realities of both the beginning and the end of God's story of redemption is best captured in such figurative language. Perhaps this is because they are realities which lie outside of our ordinary experience in a fallen world.

A comparison which I like to use is a famous cartoon which appeared in the British magazine *Punch* in 1914, just as the German armed forces were about to invade Belgium. [See cartoon on next page.] The cartoon showed a defiant Belgian farmboy, armed only with a stick, facing a heavy-set German bully brandishing a huge cudgel in front of the gate of the boy's farm, which has the inscription: "No thoroughfare."

In that single picture the reality of the imminent German invasion and the courageous Belgian resistance was captured. It was an accurate portrayal of the military and political situation at that time. It would, of course, be foolish to insist that there really was a farmboy standing by a gate facing an individual German bully at the time.

The farmboy represents Belgium, the gate represents the Belgian border, and the bully represents Germany. However, it would be even more foolish to suppose that there was no historical reality corresponding to the cartoon, or that it was simply an allegory for military aggression in all times and places. The picture refers to a very specific and definite historical event, but does so in a symbolic way. Similarly, it is possible that the story of Creation refers to real events in symbolic or figurative language.

Symbolism and history not mutually exclusive

The comparison with the cartoon is only a comparison, and all analogies break down when we press them too far. I do not mean to say that the Creation account is a cartoon (after all, a cartoon is a modern artistic convention that was unknown in biblical times), but that it may have certain cartoon-like features. The point of similarity is that real history may very well be portrayed by a stylized or symbolic representation. The cartoon illustration can help make clear that symbolism and history do not rule each other out; that we do not have to choose between a liberal and a fundamentalist reading of Genesis.

The example I have given also illustrates another point. We may be tempted to think that a figurative interpretation of the early chapters of Genesis is somehow second best; that it would be much more straightforward and effective if God had given us a scientifically accurate description of what took place. We tend to think that the ideal report of Creation and early humanity would be one that was as close as possible to a photograph or a tape recording. But this is an illusion.

Suppose we had a photograph of the situation described in the *Punch* cartoon. This would have to be a photograph taken from a high altitude, in order to include all the troops of the advancing German army, and all the Belgian military installations. It would probably be very difficult for anyone but an intelligence analyst to pick out the soldiers and military hardware from the natural terrain with its trees and farmbuildings and shadows. And, of course, the border — a crucial element in the overall historical situation — would not be visible at all on a photograph.

If such a photograph had been published in *Punch,* it would have been meaningless to the magazine's readers. They would probably not even have known what country was being pictured. But the artist, by using cartoon symbolism, gave a true and accurate account of the historical situation which everyone could understand.

Figurative language is not necessarily a second-best way of conveying truth; in some cases it is far more straightforward and effective than any other way of reporting facts. Perhaps the early history of the world as recorded in Scripture is such a case.

Al Wolters is associate professor of religion and theology and classical languages at Redeemer College, Ancaster, Ont.

Letter

Kuiken should stick to 'family business'

Jake Kuiken's monthly column on "Family Business" usually merits praise for its perceptiveness and pastoral sensitivity to the needs and concerns of human society in our times. Even when he speaks in a tone of sarcasm, his message is often a profound prod for Christians in community to express the Kingdom of God in meaningful ways within a culture that knows much hurt and exploitation.

But I was caught by surprise with his column in the Nov. 9, 1990, issue of *Calvinist Contact:* "Home Missions — a mission in search of a home?"

It is my understanding that Mr. Kuiken's column should have a particular focus: namely, a Christian perspective on social relationships and responsibilities. There was a single reference to "family business" in this particular column, but it was a rather caustic remark about spouses of Christian Reformed members who become converts to the Christian faith. The rest of the article did not deal with Mr. Kuiken's solicited expertise. I do not doubt that he has interest and expertise in a variety of areas in life. I would hope that we are all multi-dimensional people. But it seemed to me that Mr. Kuiken used the podium he had been given for one reason, and turned it into a soapbox for another.

Statistics inaccurate in small things, accurate over all

The article itself was neither accurate nor insightful. Consider these things:

The *Yearbook* of the Christian Reformed Church is less than accurate because of errors and mistakes on the part of reporting congregations and because the "business" of counting people is a fluid thing. People move and are not counted in two congregations for a short time, or their membership status is in question, or their particular relationship with a congregation may be somewhat uncertain (and for quota reasons may be "hidden" by church councils). In spite of all that, the figures continue to have a great deal of accuracy about them, especially considering how fairly they reflect the denomination's character from year to year. Mr. Kuiken seemed to indicate that the stated clerk lacks arithmetic skills and that the figures are *so* skewed that they lack any integrity or use.

Learning from "knowledgeable individuals that a large percentage of new 'converts' added to the denomination under the category of 'professing and non-professing members received through evangelism' are most likely the result of marriages," Mr. Kuiken makes two grave mistakes.

First of all, he seems to talk to a very select crowd of "knowledgeable individuals." Did he talk with the stated clerk or members of the Home Missions staff? Did he learn anything about congregations that are growing in overwhelming ways through evangelistic outreach? Did he find out about other methods of evangelism that are working in remarkable ways or make contact with Korean and Cambodian and other congregations that are seeing whole-scale changes in their immigrant communities?

Second, why does he cast a disparaging eye on family members who become Christians? Is not the power of evangelism found greatest in personal relationships that bring loved ones to desire the Christ we know intimately? Was not the strength of the Church's witness throughout the ages the person-to-person contacts that had long-term substance? Is not "neighbouring" the primary means of bringing a person to Christ? And is not the family relationship the closest "neighbourly" unit?

True, one should not marry a non-Christian with the design of hoping to convert her or him. But both the Apostles Paul and Peter express the profound significance of spouse testimony in their scriptural letters and indicate this as a primary means by which people ought to come to Christ! Besides, 97 per cent of all "religious" broadcasting falls on "Christian" ears, according to valid surveys. Is neighbouring a poorer investment than that?

Converts worth the price

Mr. Kuiken's remarks which extrapolate the budgeted figures of Home Missions, and come up with a price tag of $12,500 per convert are crude at best, and annoying at worst. Home Missions does much to encourage and enhance the depth of Christian expression in the lives of all members of the denomination. These expenses may not produce a single "convert" in their initial budget periods, but it is a wonderful thing that Home Missions does to create a context within which people grow in excitement about their faith and gain tools to share it with others. And Mr. Kuiken seems to take little notice of the aid granted to immigrant groups and start-up projects, some of which will be returned with gratitude and "interest" in years to come.

Besides, even if none of these things are taken into account, why does Mr. Kuiken think that $12,500 is a lot to spend in order to bring one person to Jesus Christ? That amount is less than many people in our denomination spend for a single new vehicle! And besides, new converts to the Christian faith will also give of their monies for further evangelism, increasing the base of support from which these funds may be drawn.

Finally, Mr. Kuiken seems to think that something which starts slowly may just as well not be started at all.

This is the fallacy of Gamaliel's logic in Acts 5. True, there are production items in business that would do well to be scrapped in the early stages, before a business overwhelms itself with debt. But it would be just as foolish to let go of a promising program that was essential to a business simply because the early stages came slow.

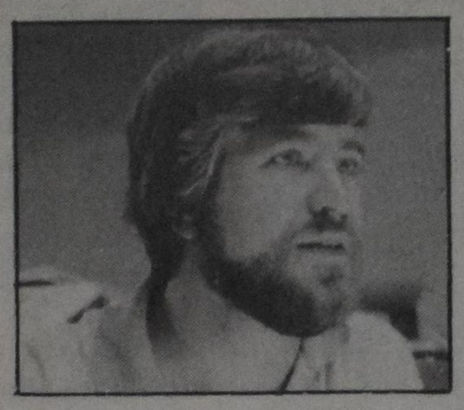
Is not evangelism the essential "business" of the church? Is not a plan to become more effective about that "business" the innate desire of all who love Jesus? Has that vision not been one of the strengths of the Christian Reformed denomination over its years?

Mr. Kuiken ought to know from his own work among families that one major reason for tensions and brokenness is a failure to express the essential identity of what a family should be, and a lack of specific planning as to how that identity can become more and more real.

Should the church not spend time and money and effort on recovering its mission identity? And should it not make plans to enhance the development of its ideals in line with Christ's? Does not Christ wish at least 400,000 persons in this world to come to know him by the year 2000? If that is his hope, and much more beside, is there some reason why in tuning into that hope we might have "simply embarked on the wrong journey?" I think not. Jake Kuiken presumes to challenge the CRC, then walks away without offering hope or direction or encouragement. One hopes that this is not the way Mr. Kuiken deals with other "Family Business."

Wayne Brouwer
London, Ont.

JUST A MOMENT/HERMAN PRAAMSMA



"God comes to see us without a bell"
(Old Spanish Proverb)

The other day I ran across the proverb that graces the head of this column. I understand that it has its roots in Roman Catholic tradition, where during the mass a bell would be sounded to warn people that the Lord was about to appear in the midst of his people in the form of the consecrated bread. Likewise, when the priest was summoned to the side of a dying parishioner, he would be carrying the box containing the consecrated elements and would be preceded through the streets of the city by a servant sounding a set of bells. As soon as people heard the bells they would sink to their knees for the Lord was coming!

The point of the proverb is, of course, that God comes to see us without the sound of bells. He is always there and observes us without sounding a warning first to put us on our best behaviour. There is no special place or time that God prefers to another. Yet how often don't you and I act as if that's not true.

Quick switching of gears

Now you have to be on your best behaviour: you are in church; or the minister is over; or the elders are there for a home visit; or today is Sunday. It is as though a little bell was rung and we are at attention, and we hold that posture until the coast is clear.

Don't get me wrong, there is nothing wrong with being well-behaved in church and attentive to the officers of the church, or rejoicing in the day of rest. These things are commendable. What I'm getting at is the conscious switching of gears that seems to be necessary.

The Bible tells us very clearly that there are no longer holy times and holy places, but that each of us must walk before God's face each day as his children. God is with us, he dwells in our hearts from moment to moment. We can grieve the Spirit and we can make the angels rejoice. And for that there are no special set-aside occasions. We don't change who we are by putting on Sunday clothes or serving coffee on a table that has a strategically placed *Banner* or *Calvinist Contact* or other church paper on it.

Sometimes I think that our evangelism outreach places too much stress on "how to" than on "who." "This is what you do in the special circumstance when you meet an unchurched person," rather than 'This is who you are, always live and act in accordance with it." Unfortunately, bells do not ring to put us on our toes, introducing either God or special holy occasions or opportunities.

God comes to see us without a bell! What a fundamental truth; what a scary thought; and what a glorious reality. Those words bring to mind the words of Jesus: I am with you *always,* even to the close of the age.

Herman Praamsma is co-pastor of Immanuel Christian Reformed Church, Brampton, Ont.

Longer Letter

CHP is a relevant political player, says party rep

The headline "Where, oh where has the CHP gone?" (C.C. Nov. 23, 1990) caught my attention immediately. Though I am the CHP's national development officer, the purpose of this letter is not just to defend the CHP against critique with which I disagree. Rather, it is to address the perspective underlying Aaltje Hultink Moes' critique, a perspective which I believe is a major reason for the difficulties the CHP faces as a party.

Let me begin by confirming the facts in the article. Yes, our early growth was very quick: in fact, after less than three years of organized existence we ran 63 candidates supported by 17,000 members and polled 100,000 votes. This is especially surprising since our movement never received major press coverage and since from the word "go" our viability was being questioned by many in the Christian community. The author is also correct in pointing out that our active membership numbers have declined. While I would defend our membership numbers by pointing to our own administrative difficulties in renewing members and by pointing to our system of membership [we are the only party to ask every member to renew with an annual $20 membership fee], I will also be prepared to admit that, especially in certain areas of the country, the initial interest in the CHP has waned.

While this is countered by a new interest in different areas of the country [five new ridings have been added in the last few months], there is validity to the argument that we have slipped in support since the 1988 election.

An answer for Aaltje Moes

It is what Ms. Moes does with these facts that bothers me. She sets up the article by saying that "the bubble burst" when the 1988 election results were in and that this election was a setback for the CHP. She premises this argument on the quote of one unnamed CHP official who "confidently predicted that some possible wins were in sight and that several ridings would have a good showing." It is because we have failed to win these seats and since then have operated in the shadow of Preston Manning and the Reform Party that we are portrayed as being forever destined to the fringes of Canadian politics. One leaves her article feeling that our efforts are totally useless, and really, the only question left is why CHP enthusiasts don't see the light and abandon our endeavour?

I have an answer for Ms. Moes, an answer which is based on the very same facts that she enumerates but which projects a very different expectation.

Even as a candidate in 1988, I was never one of those who believed that "political success was just an election call away." While I ran to win and am convinced that the campaign we waged was credible, I realized that the visible benefits of what we were doing were many years down the road.

While I always hoped, and even prayed, for a miracle that the CHP might win a seat and have a voice from the floor of the House of Commons, I never realistically expected it based on conventional political judgment. When I made statements similar to the one quoted about making a good showing and possibly even winning a seat, the results I envisaged were much in line with what we accomplished against considerable political obstacles.

The CHP's efforts consisted of more than just offering a different option. We were undertaking a totally new approach to politics — one with which the Canadian electorate was not familiar. In an election dominated by the media and polls in which the public was coaxed to find the winning side and vote on the basis of image, we were asking voters to consider arguments which could not be reduced to a 30-second television clip. We were asking voters to ask themselves on what freedom was based, on what values our country was based, and what would happen to our country if we threw away our foundations. We were beginning to educate the public through our campaign that the problem of our country was neither the Free Trade Agreement, nor the lack of representation for the regions which require Parliamentary reform; the problem of our country was a moral problem in which we collectively no longer refer to an absolute standard as the basis for public policy.

Perhaps you say this fails to address Ms. Moes' point. Her argument was not against CHP policy, but rather about our relevance.

What has made our challenge even more difficult is that many in the Christian community have accepted making political decisions based only on secular reasoning and have done little to consider what constitutes a Christian approach to politics. It is this sort of thinking that caused many to vote Conservative rather than CHP in the 1988 federal election because of their concern to see the free trade agreement passed.

For many, the extent of their consideration of Christian politics was considering their candidates stand on moral issues like abortion. The candidate who during an election campaign appeared the most "anti-abortion" was almost automatically the most "Christian" one and on those grounds, received the support of many in the Christian community.

In the CHP, we have worked together to define positive policy and program statements on every area of government. Our efforts are flawed and the process is an ongoing one as delegates to our Conventions, our elected officials and our leader struggle to deal with the day-to-day issues of Canadian politics. The CHP program is one which most deserves the support of the Christian community.

Rather than debating the secular arguments about electoral success within a system where Christians in the established parties have had minimal influence for over 20 years already, Christians should be working with us to develop our policies and program. Then our relevance will be undisputed as we unitedly ask Canadians to consider what the principles of God's word can mean for the future of our nation.

Just another conservative party?

The CHP remains a relevant player on the national political scene. Since September, we have been invited on three separate occasions to appear before the Royal Commission on Electoral Reform where our perspectives were sought on a host of issues, including changing voting day to Sunday. We had the opportunity to make our case loudly and clearly and earn the respect of many in the process. [Reform Party leader Preston Manning indicated he had no problems with changing Canada's voting day to Sunday.] Some of our local ridings have held dialogues with their local MPs on various issues and it is clear that our presence is playing a role in their decision-making. Five new ridings have just been added to the CHP fold and many more are on their way.

It is true, our relevance may seem minor compared with the Reform Party, but given my choice I would not trade places with them. When I recently met with a national board member of the Reform Party we discussed the differences in approaches between our parties. He pointed to our similar stands on many current issues and tried to minimize the difference.

As the discussion went on, we focused on the essential problem with the country. In his view, that problem is that our politicians do not reflect the wishes of their electorate; in mine, it is that our politicians do not know what they believe in. I affirm that public support for an idea does not make it right, and as a Christian I have no recourse but to defend the principles I believe in. Under the current criteria and setup of the Reform Party, I would not be permitted to do this.

Playing a different game

Many have asked, would it not be better to abandon the CHP and jump on the Reform bandwagon. I respond by saying that if it is my aim to get into the House of Commons quickly, that would be the best route. If it is my aim to see the principles I stand for promoted and advanced through the political process, then it is not an option. The Reform Party is a populist party which binds its MPs to voting according to the wishes of their constituency. While this may seem to be "pure democracy," it is not leadership and it is not something which I believe will accomplish change. It is my view that the Reform Party will either replace the Conservative Party or will disappear the same way as have other regional protest parties.

The CHP is playing a different game. Our aim is not protest but rather a positive program of principled politics. We can, and must, proceed to fulfil our Christian responsibilities. Whether it is in 1992, 2002, 2222, I believe that the day will come in which the CHP will enjoy greater success.

Our first success will be awakening a Christian community which equates political influence with seeing their person in power, regardless if he or she does something there. We need to show them that Christian politics is not just saying a few of the right words, but consists of a totally different approach and perspective. After the Christian community is awakened to its political responsibilities, Canadians will follow because politics based on Christian principles and integrity not only makes biblical sense, it also makes common sense.

But whether or not that occurs is not my first concern. My God doesn't ask me to be successful — he asks me to be obedient. And so we work and pray, depending on him to grant the increase.

Ray Pennings
National Secretary
Christian Heritage Party
of Canada
Waterdown, Ont.

MacMASTER
POOLMAN & DE VRIES
BARRISTERS, SOLICITORS, NOTARIES
181 University Ave., Suite 2100, Toronto, ON M5H 3M7; 365-0258
Willem G. Poolman (Mr. in de Rechten, Leiden)
Leonard de Vries, LL.B.
Also Dutch Law

Meyer, Wassenaar & Banach
Barristers & Solicitors
4856 Yonge Street, Willowdale, Ontario. M2N 5N2
Telephone (416) 223-9191
Willem J.B. Meyer, Q.C. *Sy L. Wassenaar, Q.C.*
Martin Banach, LL.B.

Izaak de Rijcke, B.Sc., LL.B., O.L.S.
barrister and solicitor
258 Woolwich Street, Guelph, Ontario
N1H 3W1
Telephone: (519) 837-2551

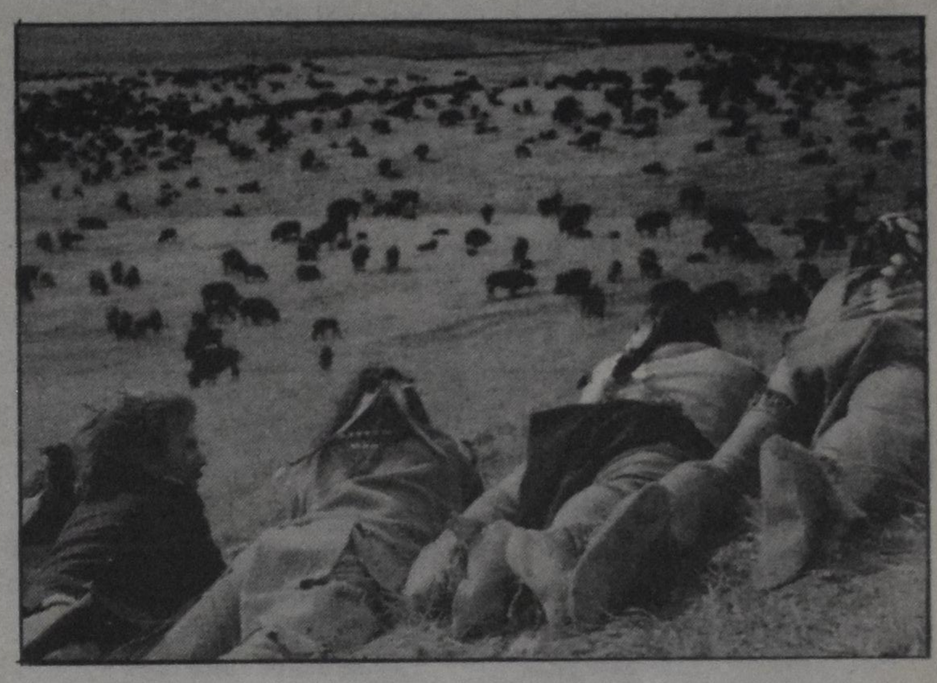
Van der Woerd & Faber
BARRISTERS-AT-LAW, SOLICITORS, NOTARIES PUBLIC
Jan van der Woerd, LL.B.
Herman Faber, LL.B.
Harold P.R. Olij, LL.B.
David A. van der Woerd, B.A., LL.B.
Associate: Marvin D. Dyck, B.R.S., LL.B.

☐ 187 HUGHSON STREET SOUTH, HAMILTON, ON L8N 2B6 (416) 525-3786
FAX (416) 523-8875
☐ VILLAGE SQUARE MALL, HWY. 20, SMITHVILLE, ON L0R 2A0 (416) 957-7240
FAX (416) 957-2599

Cinema summaries

Marian Van Til

Dances with Wolves



Rated PG-13
Stars Kevin Costner, Mary McDonnell, Graham Greene, Rodney A. Grant, Floyd Red Crow Westerman
Screenplay by Michael Blake, adapted from his novel
Produced and directed by Kevin Costner

By Hollywood standards, Kevin Costner is an unusual man. The actor (now producer and director too) has consistently chosen roles in potentially unpopular films which appealed to him but which conventional Hollywood "wisdom" said would flop.

Costner has immersed himself in projects consistent with his view of life — a view in which glitz and money-making are not uppermost. In the process, he has proven that films don't have to appeal to the lowest common denominator; and that he has an uncanny understanding of what people can be gotten to watch.

Dances with Wolves was a huge risk. Costner produced the film with a friend so that the major studios wouldn't have the chance to turn it down, as he suspected they would. Many observers opined that Costner's colossal film would never work: it's a lumbering Western, they said (the public isn't into Westerns these days); the film is *three hours* long! (who has that kind of attention span anymore?); much of it is in the ancient Sioux Indian language, Lakota, with English subtitles (what North American wants to read subtitles at the movies? and in fact, a lot of them probably *can't* read them); it uncomfortably pricks our consciences about the near genocide of Native North Americans and the pillage of the continent by our white forbears (the Indians are the good guys and we come out of the theatre feeling bad, they add).

Reprieve on life

(The story takes place in South Dakota and the army is American, but the Canadian story isn't all that different, as recent events have reiterated.)

Thankfully, Costner ignored the naysayers; he has made a truly beautiful and moving film on a grand scale, both visually and emotionally. *Dances* moves at a dignified, relaxed pace in keeping with its epic story and the vast open spaces into which it absorbs us. The minutes of those three hours tick by with hardly a squirm of the seat.

Costner plays Lieut. John J. Dunbar, at first a Union officer in the Civil War. Weary with war, he intentionally, suicidally approaches Confederate lines. But he's not killed; his own troops draw courage and rout the Southerners. Dunbar narrates the unexpected result: "The strangeness of life cannot be measured. Trying to produce my own death I was elevated to the status of living hero."

Dunbar is rewarded by being allowed to choose his next posting. Crazily, he goes to Fort Sedgewick on the edge of the Dakota Frontier — he wants to see it before it's gone. That sentiment is perhaps 1990s thinking imposed on an 1860s mind. But it can be argued that there were, here and there, forward-looking souls (especially those who lived peculiarly entwined with the land) who had premonitions of what was to come with the westward push.

Fort Sedgewick is deserted and Dunbar soon realizes that the army is not sending others to join him. He writes his thoughts in a journal, makes friends with a lone wolf which hangs around the outskirts of his camp (thus his Indian name, Dances with Wolves); and he slowly, at first fearfully, encounters the Sioux encamped within a day's ride.

Ominous future

He soon realizes that the Sioux don't fit his Indian stereotype; he is surprised and intrigued by their strong sense of family and community, their respect for land and life, human and animal. A white woman, raised from childhood by the Sioux but who remembers vestiges of English, helps him unlock the secrets of the Lakota language and aids him in conveying his own thoughts to the Sioux.

Dunbar feels the irony in the fact that only after coming to value the Sioux culture and essentially exchanging that for his own, does he discover the core of his own identity and become truly content for the first time.

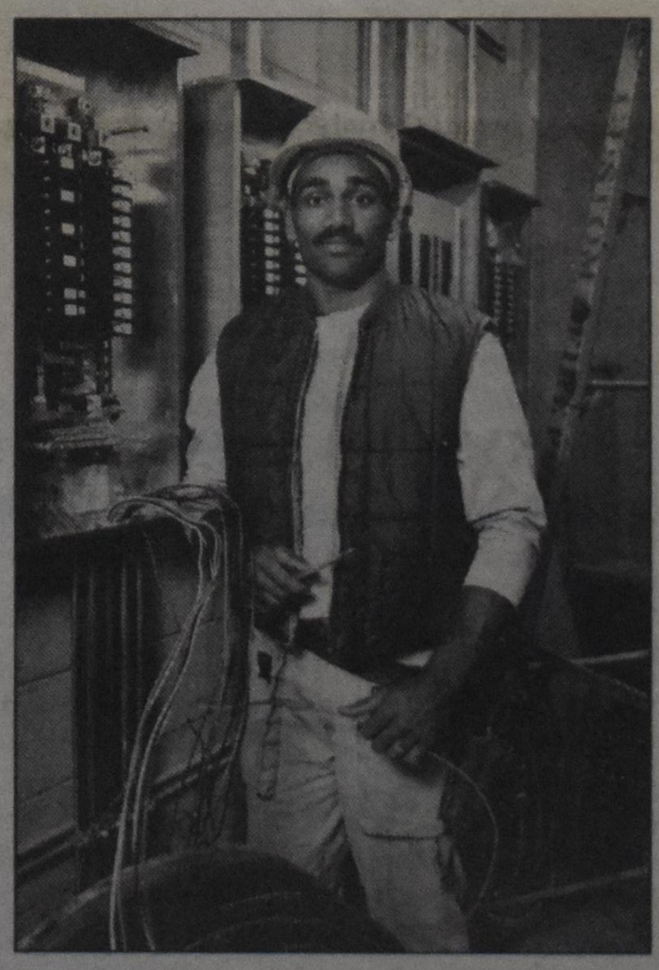
He senses the inevitable clash of values and cultures that will occur as the whites push ever westward; he fears, with good reason, for his Indian friends and what will become of them.

Native tribes in *Dances with Wolves* are for the first time honestly portrayed on film (with the possible exception of *Little Big Man*, made 1970) — and played by Native actors so they *look* right. These Indians are neither the none-too-bright barbaric brutes of most cowboy-and-Indian movies nor sinless "noble savages." Noble, most of them are (we do see them battling each other). But they emerge as three-dimensional characters who love, cry, worry and laugh as all human beings do (or should).

Some might suggest that the stereotypes have been shifted from the Indians to the white soldiers. But history has made plain (if one wants to see the evidence) that the superior attitudes that resulted in vicious insensitivity and violence, and exploitation of land, resources and people were not the exception among America's early "law enforcers."

Dances with Wolves tells an important story in a powerful way. Much of the film has a quieting effect, despite its sad tale of cultural and environmental rape and assimilation. It offers viewers, including students, excellent fodder for discussion — not just academic conversation, but about issues which have present-day repercussions. And in the minds of Christians it can't help but raise a very troubling question: how is it that the mind-set which our forbears brought from Europe, so influenced by Christianity, could be so devoid of respect for God's Creation and for other human creatures unlike themselves? And to what extent are *we* still carrying the baggage of that very unbiblical view?

I've prepared for the GST.



Have you?

Now is the time to register.

Are you ready for the proposed GST? If not, now is the time to register and prepare. Registration applies to anyone involved in a commercial enterprise. This includes fishing, farming, professional services and many activities carried out by non-profit organizations.

Revenue Canada is ready to assist you with information on:

- How to register and the benefits of doing so
- What the GST means to your operation
- Simplified accounting options and administrative procedures
- Rebates of the Federal Sales Tax
- How to recover GST on business purchases
- GST return and filing options

Contact us today.

Drop by the Revenue Canada Excise Office nearest you, Monday to Friday, 9:00 a.m. to 5:00 p.m. or pick up a Registration form at your local Post Office.

Canada's GST. It's good business to prepare now.

Revenue Canada Customs and Excise | Revenu Canada Douanes et Accise

Canada

Church

Marian Van Til, page editor

Creationist school gets reprieve in battle with state officials

SANTEE, Calif. (EP) — The graduate school of science of the Institute for Creation Research (ICR) has won a round in its battle against California's State Department of Education. The state notified ICR Nov. 7 that it was withdrawing the "final notice of denial" that had been filed concerning ICR's approval to operate and issue master's degrees. The action returns ICR to its status as a fully-approved institute without restriction.

Earlier this year, on March 16, the Department of Education denied ICR authorization to operate its science school, which has been offering master's degrees in four different science fields since the early 1980s. The state action was based on a belief that the creation model of origins is inherently religious, and, therefore, the school was not teaching real science.

ICR appealed the decision, and began taking depositions from state witnesses. Ultimately the state decided not to pursue the administrative action against ICR, and the Department's lawyer wrote to ICR November 7 to say that the state was giving back to ICR "all the rights and responsibilities of an approved institution."

Dr. Henry Morris, president of ICR, said the victory was "an important first step in restoring our academic freedom to teach science courses from a creationist point of view."

Morris added, "I want to stress, however, that even though we are happy with this development, ICR still has another case pending in federal court regarding the state's violation of our constitutional rights which the above concessions don't address, so the struggle is not over. We want to establish once and for all whether the Department of Education can tell a private institution like ours what curriculum should be taught."

Morris said his school's graduate program is an excellent one, taught by professors who have doctoral degrees in science from some of the nation's most prestigious universities. He concluded, "Just because we don't teach evolution as a fact should not enable the state to withdraw our right to exist."

Noted female evangelist arrested in China

Ron MacMillan

HONG KONG (NNI) — News has just emerged of the arrest of a noted female evangelist working in China's Fujian Province in early September, while she was conducting a Bible class with 60 members of her house church.

According to sources in Xiamen, evangelist Yang Xin Fei, in her mid-sixties, was arrested together with her brother, when some 30 officials of the Public Security Bureau reportedly burst into her house church without warning. Sources say Yang has been told she will not be released unless she agrees to join the officially-approved Protestant Three-Self church.

Yang has also been asked to provide a list of names and addresses of those who have in the past supplied her with Bibles and Christian literature from abroad, as well as the names and addresses of those to whom she distributed the literature. Sources say Yang's release is also dependent on her submitting to authorities copies of invoices for all the cassette tapes and tape recorders she has reportedly received from foreign contacts.

Yang's continued detention confirms belief among local believers that she has not agreed to these conditions. Yang's brother was released only hours after his arrest.

Sings a 'new song'

Yang is best known as the "Lin Xiangao of Xiamen," after her attempt to build a thriving unregistered yet open house church from her home, as the highly regarded house church pastor, Lin Xiangao, has done so successfully in Canton. Yang graduated from the Shanghai Music Academy in the early 1950s, but after teaching music for a short while she was jailed in 1956 and sentenced to 12 years in prison for her religious activities.

Following her release in 1968, Yang began working as an itinerant evangelist, concentrating on spreading the Gospel in the southeastern province of Fujian, but also travelling as far as Beijing to found churches. In 1988, however, she focused her attention on establishing one church in one place that could serve as a centre and resource for other churches. From this vision, Yang established a successful and influential house church.

The crackdown on Yang's church is similar to the February closure of Canton's largest house church. Both churches were forcibly closed. Both of its leaders arrested; and both had all their Bibles, Christian literature, tapes and tape duplicating machines confiscated. Yet while Canton pastor Lin Xiangao was freed after questioning by authorities, evangelist Yang remains in custody.

New charismatic fellowship opens in Toronto suburb

MISSISSAUGA, Ont. (CCC) — The ministry of the Christian Communications Centre, established in Mississauga in 1982, opened its doors to the city's newest church fellowship on a Sunday evening last month. What began eight years ago as a teaching ministry through conferences, workshops and seminars has grown into a full-time work that includes the well-known "Holy Spirit conferences" at which many people are reached from all denominations. Conferences are held throughout southern Ontario with additional seminars in British Columbia, Mexico, and an even further teaching outreach through "video cells," says Gerrit Verstraete, the group's founder.

Local roots

Plans for a "charismatic church fellowship" began years ago when the centre opened its "Friday Nite at the Centre" as part of an "overall long-term plan to establish the work of the ministry as an international teaching ministry that would include local church roots," explains Verstraete.

Verstraete, who is pastor of the new fellowship, adds, "Our vision has always been to reach, teach and send. That is, *reach* people from all walks of life, *teach* them the freedom in Christ and power in his Spirit, and then *send* them to bring the Good News to others. By planting a new charismatic church fellowship in Mississauga, we are able to put into practice locally the things we teach internationally. Plus our heart is in the big city, as Mississauga and the surrounding Golden Horseshoe from Toronto to Niagara includes some seven million people."

The fellowship is meeting on Sunday evenings at 7:00 p.m. in the facilities of the Ebenezer Reformed Church, 2438 Glengarry Rd., Mississauga.

125-jarig bestaan van het

Andijker Protestants Onderwijs: 1867-1992

(ook bekend als de "Kuyper" en "Idenburg" scholen)

Onderstaande personen zouden het zeer op prijs stellen foto's of andere belangrijke contributies te ontvangen. Al zulke toegezonden gegevens of foto's zullen met zorg worden behandeld en teruggestuurd. Bij voorbaat onze hartelijke dank! De adressen zijn als volgt:

Gerrit Ruiter
Hardegrondweg I
1619 PN Andijk
the Netherlands

of

Francis Ruiter
715 Wilkin Close
Edmonton, AB T6M 2N9
Canada

Praying in adversity

Hilda J. Born

"The Lord will fulfil His purpose for me; your love, O Lord, endures forever — do not abandon the works of your hands" (Ps. 138:8 NIV).

Monday evening was open so I had no excuse to stay away from the meeting of our prayer chain. But I was in no mood for it. Although I was there in body, I wasn't really listening to the discussion in progress because I was disturbed over many matters. Especially upsetting was the visit, that very morning, by the local land negotiator. He brought us the official notice of the government's expropriation of the west side of our property.

The first time they took some of our land it was for widening the road. The second time they cut right through the middle of our land for a sewer trunk line. Now it was for community drainage and irrigation that they would cut a strip off the west side of our property.

Why do they always pick on us? Can't they choose some other path or land parcel? How will it disturb the newly-planted corn and grass? Question after question popped up to disturb my peace.

'Prayer changes things'

Finally I heard the soft voice of the youth pastor ask, "How many of you ever heard me pray?" Few had. Carefully he examined The Lord's Prayer with us. And I examined my heart as we prayed it with him.

Then I remembered his opening question, "How many of you have heard me pray?" To my mind came the countless times I've urged our children and grandchildren to pray in faith. But how often have they seen me *act* as if I believed the Lord would fulfil his purpose concerning me.

So I prayed for peace. Peace of mind to believe that God will rightly direct the government in its plans regarding us.

Thank you, God, that you accept all our prayers. Thank you that you govern the rulers and engineers of our planet Earth. Give them wisdom to lead the people justly.

Hilda J. Born and her husband live in Matsqui, B.C.

From United to Reformed:

Gooderham and Highland Grove embark on a new journey

Daniel Meeter

It was Sunday, Nov. 11, 1990, Remembrance Day in Canada, when two new congregations joined the Reformed Church (RCA). Up in the Haliburton Highlands of Ontario, close against the borders of Algonquin Park are the Gooderham Reformed Church and the Highland Grove Reformed Church, surrounded by the rocks and lakes of the Canadian Shield.

These congregations used to belong to the United Church of Canada. Since they felt they could no longer be loyal to their denomination's witness, they recently declared their intention to leave it. Then, on September 28, having met with a committee of the RCA's Classis Ontario, the members voted to seek affiliation with the Reformed Church.

The two small churches are 40 kilometres apart. In between them, at Wilberforce, is a third church. These three churches used to be the United Church's "three-point" Tory Hill Pastoral Charge (Wilberforce has remained in the United Church.) They have been served for many years by the remarkable Maurice Bradley. A building contractor by trade, Bradley had begun to preach while serving two terms as a United Church missionary in Zambia.

Some 13 years ago, after he returned to Canada and moved to Tory Hill, the United Church engaged him as a "licensed lay-minister" for the scattered rural churches of eastern Haliburton County. Bradley proved himself a tireless pastor, a persuasive Bible teacher and an energetic community leader. He was also elected township reeve. His people are devoted to him.

On October 27, Classis Ontario agreed to accept the two congregations. They would have a common consistory on the old "collegiate" model. In a brief but moving service, classis ordained Bradley an elder with the laying-on-of-hands, and confirmed his ministry. (The United Church does not ordain its elders or other "lay" officers.) Then, on the second Sunday of November, a classis delegation came to Gooderham and Highland Grove to officially organize the new "consistory of the St. Paul's Reformed Church," with services at both congregations. The delegation included elders from Drayton and Wainfleet, the pastor from Wainfleet and family members.

Grief, but peace too

It was a time of new contacts and new commitments, and a time of mixed emotions. Pastor Bradley opened each service with Remembrance Day observances and prayers, and it seemed especially appropriate — to leave one denomination for another means grieving as well as peace. There followed a sermon on Matthew 23, a passage in which Christ calls church leaders to servanthood.

The climax of each service was the laying-on-of-hands. Five elders and a pastor ordained the six women and four men, one by one, to the offices of elder and deacon, recognizing their previous service as elders and stewards. It wasn't so much a new start as a reinvigoration and a "re-formation," and there was joy all around.

When the second service was over and the church doors opened, it was snowing, and two inches had already covered the ground with gladness.

The pot-luck lunch was a bountiful pledge of God's hearty goodness and the new fellowship. The visitors stayed as long as they could, but finally they had to start asking the locals which roads would be plowed. Invitations were offered, pledges were made to come back, and one visiting family declared itself snowed-in and stayed an extra day.

What does the future hold? The consistory of St. Paul's Reformed Church is brand new, but Gooderham and Highland Grove are suddenly the oldest congregations in the classis. They are not ethnic churches, they are "natural" to where they are, and people will come to them first when they need God. Their region suffers from economic depression and the resultant social problems. They have hard work ahead of them. They deserve to be loved and cared for. And they no doubt have their own gifts to offer the other churches. And at the same time, the landscape is of great beauty, attracting many tourists and vacationers all year round. They will never lack for visitors to whom to minister, and locals to serve.

How will they fit into the Reformed Church? There are many other Reformed churches just like them, maybe not in Ontario, but all through rural New York. To sit in Gooderham Church feels just like sitting in one of our unsinkable little churches in the Catskills. They belong there. God has placed them there, and now they've chosen us. As Mordecai said to Esther, "Who knows whether you are come to the kingdom for such a time as this?"

Daniel Meeter is pastor of Maranatha Reformed Church, Wainfleet, Ont.

Billy Graham Hong Kong Crusade becomes evangelist's largest-ever

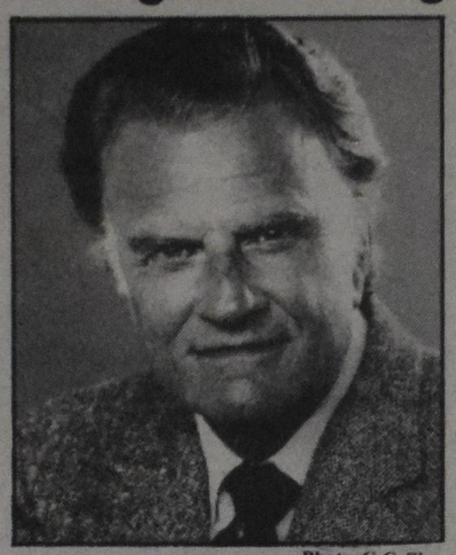


Photo: C.C. files

Billy Graham

HONG KONG (BGEA) — The Hong Kong Billy Graham Crusade, held in mid-November at Hong Kong Stadium, was Graham's largest single outreach in over 40 years of international ministry, as the meetings were extended by satellite and video to more than 30 countries throughout Asia and the Pacific region in 48 languages, to an audience of 100 million people per night.

Of these, more than 25 million people will attend 70,000 satellite and video crusades, organized by 125,000 churches in these countries. Each crusade has been prepared as if Graham were coming personally, with 400,000 counsellors trained and 10 million pieces of follow-up literature printed in 30 languages.

The 20,000-seat Hong Kong Stadium was filled to overflowing at each of the five meetings. The largest audiences in the history of the stadium occupied every seat in the stands and covered the field — with even bigger crowds viewing by large screen projection at an adjacent athletic ground.

Of these, an average of 4,762 came forward each night at Graham's invitation to make a commitment to Christ, increasing the number of Protestant Christians in Hong Kong by nearly 10 per cent.

Revival

Many people in Hong Kong are saying that this crusade was more than evangelism, it was revival. This was the largest religious event in the history of Hong Kong, which far exceeded everyone's expectations. And, according to the Rt. Rev. Peter Kwong, Anglican Bishop of Hong Kong and Macau, it was the greatest evangelistic effort ever undertaken here.

"In some ways, I feel that I am ready to go to heaven now," Graham said. "I have seen the greatest crusade of my life, which I never dreamed I would see at my age [Graham arrived in Hong Kong on his 72nd birthday.] We are thrilled, and we give all the glory to the Lord."

Graham came to the British Territory of Hong Kong at a critical time in its history, as it prepares to come under China's rule in 1997. Among many citizens there is an uncertainty about the future, and church leaders invited Graham to bring a message of hope to people looking for security in an atmosphere of apprehension and fear.

Graham said he is optimistic about the future of Hong Kong because so many people around the world are praying for this transition. He also indicated this crusade will be a preparation period for opportunities to witness for Christ after 1997, because God has his own way — which is not dependent upon circumstances or governments.

Speaking to a group of 1,100 ministers before the crusade meetings began, Graham said, "In Hong Kong, you have a three-fold task: to conserve the past, to challenge the present and to chart the future. Your people are going to need help in the months ahead."

One purpose

"We've come to Hong Kong for one purpose — to proclaim the Gospel of Jesus Christ," Graham said upon arrival. "The good news of the Gospel is that God loves you, God loves the people of China and God loves people all over the world.

"We are in a critical position at the moment, with problems all over the world," he continued. "One of the reasons is that we have forgotten there is a Prince of Peace, whose birthday we'll celebrate on Christmas. He wants to bring peace to our hearts, our families and our world."

Prior to the meetings, Sir David Wilson, Governor of Hong Kong, bestowed an honorary doctoral degree upon Mr. Graham and Sir Run Run Shaw, a renowned philanthropist and the largest film producer in the Far East — the first-ever given by Hong Kong Baptist College.

At the crusade meetings each night, Graham preached a straightforward Gospel message, speaking from a large platform jn the shape of a cross and a dove superimposed on each other. Each sermon was translated into Cantonese from the platform and six other languages in the stadium via low-power radio transmission to headsets.

Bible college dedicates new campus

Robert VanderVennen

GRAND RAPIDS, Mich. — An amazing facility for educating church workers and missionaries is the new 29-acre campus of Reformed Bible College (RBC). The college has moved to a rolling wooded site on the East Beltline some five miles north of Calvin College in Grand Rapids, Mich.

Dedicated under the leadership of President Edwin Roels, the five buildings on the new campus include classrooms, a chapel, an apartment building and a residence for single students. Of note is the Zondervan Library which holds 47,000 volumes in 11,000 square feet, a gift of the Zondervan publishing family which has strongly supported RBC from the start of the college 51 years ago.

The college moved from its picturesque campus on Robinson Road under pressure from its neighbour, Aquinaks College, to sell. RBC had in fact outgrown its campus and now it has a site at which it can develop its ministries more satisfactorily. The selling price of the old campus plus a capital fund drive for $2,775,000 makes the move financially viable.

RBC is unique as North America's only Bible college explicitly based on Reformed theology. It offers a four-year degree of Bachelor of Religious Education, the academic equivalent of a Bachelor of Arts degree. The college also awards two-year degrees in the arts and in religious education, and one-year certificates in Christian ministry aimed at helping graduates of other colleges prepare for church and missions service.

More than 1,700 alumni of RBC are scattered in 51 different countries all over the world. Over one-third of the student body comes from outside the U.S., with a high representation from Canada. This year the college has 181 students and a faculty of 14.

FEATURES

'... I was a stranger and you took me in ...' (Matt. 25:34b)

Didy Prinzen

"Tom ...."

"Jennifer," he answered, looking up from his book and smiling at her.

"Do you know that I'm not looking forward to Christmas?"

"Yes, I know," he said, his smile disappearing.

"Do you remember the way Christmas used to be?"

"No, I don't," he tried to joke. "Why don't you tell me?"

He did not have to say that; he knew she would anyway. So she started her reverie, talking more to herself, he thought, than to him. Always talking about the past ....

He sighed. They had gone through this year after year. Actually it had begun after the death of her parents who had both died within a year. Before that, they had always spent Christmas with them. But that was five years ago!

He almost wished they hadn't kept up that custom every single year until her parents passed away. But what had been more natural than to go "home" for Christmas to the big, old homestead where Jennifer had grown up?

... Especially since they hadn't had any children. The other brothers and sisters had done the same for a number of years. They had been one big, happy family at Christmas time. But the others had stopped years ago. They had families of their own, and there were grandchildren now.

"Are you listening?" he heard Jennifer ask all of a sudden.

"Yes, I am," he answered, and he tried. She seemed to need this reminiscing, this re-living of happier days. But he had listened to it for so many years, he had grown tired of it. At first it had been rather good to remember. But he knew that it had become very unhealthy now. Jennifer was living too much in the past and the past was gone. The present was important now!

"I really don't know why none of my brothers and sisters ever invite us over for Christmas," Jennifer broke into his train of thought again. Her voice became accusing. "When you really think of it, Christmas is being celebrated often in a very selfish way, quite contrary to what it is supposed to be. Sure, before Christmas there's all kinds of so-called 'good-will' — food collections, Christmas parties, sending cards; but when the big day comes around, everybody withdraws into their own little family shell."

"But isn't that exactly what we've been doing?" he interjected.

"Maybe," she reluctantly admitted, "but we're alone."

"No, we're not," he countered. "We're never alone. The One the feast is all about will be present and *he's* our guest!"

She didn't have an answer to that.

The remainder of the evening she was quiet. But he felt her silence as complacency and he wondered how he could really help her. He felt deeply sorry for her.

Later, after they had gone to bed, she said in the dark, "If we only had grandchildren ...."

"I thought we had dealt with that long ago," he replied pleadingly.

"I thought so too," she answered in a small voice.

He took her in his arms, and she cried because *her* arms had remained empty.

Long after she had gone to sleep he lay awake, thinking.

The next morning at the breakfast table she seemed her own usual self again. But he knew that when evening came the same depression would hit her and last night would repeat itself. If he did not find a way to stop it ....

"Guess who stopped by the office yesterday," he said, making conversation.

"Now how do you expect me to guess that?" she wondered.

"No, I guess you can't," he admitted. "But Wendy Whitney dropped by to wish us a Merry Christmas!"

"Oh, that pretty dark-haired woman I met at your office party last year," she remembered.

"Very good!" he praised. "But did I ever tell you that she quit her job soon after that party?"

"No, I don't remember that," she answered. "Why'd she quit?"

"Well, apparently she had a lot of trouble finding a good babysitter for her three children. And it got to the point where she couldn't cope with it anymore and decided to stay home with them herself."

"And no doubt she became another welfare case," Jennifer stated.

It bothered him the way she said that. "Yes," he said slowly. "At least, I think so. She wasn't the type, though. She liked her job but I guess she didn't have a choice. And I admire her for not letting her pride stand in the way of concern for her children."

"How is she doing?" Jennifer asked, interested. She had liked the woman who, at the time of the party, had even shared some problems with her.

"I don't think all that well," he said. "Oh, yesterday at the office she looked like the same happy person she had always been. But then Carol — you know, the one who always speaks before she thinks — asked her, 'Are you going home for Christmas?' And Wendy answered, flippantly, "Are you kidding? I've got barely enough money to buy clothes for my kids, let alone travel with them out West to see my folks! After that nobody knew what to say, and Carol, I'm sure, could have bit off her tongue. She has a big mouth but also a big heart. But Wendy left soon after. We all felt bad for her."

"How a man can leave a wife and three young children is beyond me," Suzanne asserted. "That poor woman. What a lonely Christmas she'll have!"

She put the words in his mouth!

"Maybe we could do something about that," he ventured.

"What do you mean?" she asked hesitantly. "What in the world could we do?"

He took a deep breath. "Well, invite her and her children over for Christmas, for example!"

"A strange woman and ... three children?" she asked, unbelievingly. "You can't be serious."

"Didn't you talk about just that last night?" he reminded her, "about people withdrawing into their own little family shell at Christmas time? We can certainly apply that statement to us."

"But she has her children," she tried to escape.

"Yes, but they're very young and they'll be looking for presents their mother can't buy for them," he said.

"I'm sure she'll never accept anything from strangers. She looked like a very proud woman," she tried again, feeling cornered.

"Don't forget, I'm not exactly a stranger to her," he said. "And as far as pride is concerned, don't you think she had to let go of some of that when she had to accept welfare? I think it would depend a lot on the way you would present our invitation to her."

"The way *I'd* present our invitation to her?" she repeated, realizing that he was very serious about it.

She didn't seem to expect an answer. And he didn't want to pursue it any further. He had taken her very much by surprise; maybe he should give her time to think it over. Knowing her, he was sure she would do that.

He got up from the table and looked at her. Then he simply said, "Remember, 'I was a stranger and you took me in ...! And giving her a goodbye kiss he quickly left for the office.

As he parked his car in the driveway late that afternoon he glanced at his watch. He was getting home later every day. The traffic was becoming more and more congested. Some day, in the not too far away future, they would move out of the city, he mused as he opened the front door. Jennifer met him in the hall.

He noticed how well she looked. Kissing her, he said, "You're looking very good, you know!"

"Don't I always?" she replied coquettishly.

"Yes, you do," he said seriously. After 30 years of marriage he was still very much in love with her. "But today you're looking extra good," he insisted. She looked so vibrant, so ... alive! Yes, that was the word, he thought. He remembered the Jennifer of last night. And while he held her at arms' length he commanded, "Now, tell me your secret!"

"What secret?" she asked innocently.

"It's written all over your face," he insisted. "You've got something to tell me!"

"First, dinner!" she pleaded, "It's late already."

"I'm sure you can't keep it to yourself that long," he smiled, following her into the livingroom, "... whatever it is you have done today."

"No, I can't," she admitted. "But you can guess, can't you?"

Yes, he thought he could. Slowly he said, "Well, only one who has made someone else happy can look this happy herself."

"Oh, you!" she laughed. "You're such a philosopher. But you're right!" Then she added, more serious, "I suppose you've guessed that I've been in touch with Wendy Whitner today."

"It did enter my mind," he confessed.

"But do you know *how* I got in touch with her?" she asked.

"Well, I suppose through the telephone book," he said. "After all, you knew her name."

"Yes, but don't think it was easy," she said. "There were at least a half a dozen W. Whitney's in the telephone book."

"But why didn't you wait and ask me?" he wanted to know.

"Because I wanted to surprise you," she admitted, and he loved her for that. Then she giggled. "The first number I dialed, a man answered in a very gruff tone of voice and I wasn't prepared at all and said, '... Eh, is there a Wendy living there?' 'I wish there was, madam," he answered, 'But I'm afraid you have the wrong number.' I quickly said, 'I'm sorry' and hung up. But, I did get her with my third try. And do you know what? she jumped ahead all of a sudden. She and I are going shopping for the children tomorrow."

His heart leaped but he tried not to show it. "That's my girl," he said. "How did you accomplish that?"

"Well," she said, "I have to admit at first she was quite apprehensive. But she did remember me and I think that kind of broke the ice. But when I asked her for Christmas dinner, she said, 'Oh, no, I couldn't do that. I have three children!' Then I said, 'But that's just exactly what we would like — to have some children around for Christmas. You would do us a great favour!' And before she could say anymore I went on talking about how I would love to be able to buy presents for some children, not having any grandchildren of my own and, sure enough, that really melted her and she understood that I needed it as much or maybe more than she did. Then I also suggested that we go shopping together because I don't know what her children need. And do you know what she said just before we hung up? 'I want you to know that I'd been dreading Christmas before you phoned and now I'm actually looking forward to it!' I said, 'That makes two of us!' "

"So tomorrow morning I'm picking her up to go on a shopping spree." She concluded enthusiastically her version of their conversation. "Aren't you afraid now that I'll spend too much money?" she teased him.

"Not at all," he replied, "Besides, seeing you this happy will be worth every penny of it!"

"What would I do without you?" she said, suddenly very serious.

"Now, wait a minute," he answered. "All I did was make a suggestion. You have to do most of the work!"

But in his heart arose praise. He knew they would have a good evening — and a blessed Christmas.

Didy Prinzen is a free lance writer who lives in Oshawa, Ont.

The aftermath of the decline of ideology (4)

A time of uncertainty for Reformed churches in Transylvania

Photo: Bert Witvoet

"Transylvania has a very pleasant rural district with gentle slopes and picturesque farm scenes."

Bert Witvoet

In my last article I mentioned that as we left Hungary people had warned us against staying too long in Romania or travelling too far eastward into the country. But since the warnings came from friends in Hungary who have a lot of contact with the oppressed Hungarian minority in Romania, we felt we could take some of the urgency out of the warning. Our assumption proved to be correct. We experienced no difficulties travelling in Romania with Dutch license plates and a Canadian flag.

This week I will describe how we first visited a Reformed centre in Cluj, a city of some 350,000 in Transylvania, a western province of Romania, where we were given an unusual assignment. Next week I will conclude this series with an account of our visit to Moldavia, a province in eastern Romania, and to Bucharest, the nation's capital.

Crossing the border from Hungary into Romania took barely half an hour. The guards were friendly but immediately asked for cigarettes or coffee. As we waited we noticed another camper immediately ahead of us with Dutch license plates and a Frisian flag. I walked to the front of the vehicle and asked the occupants, in Frisian, whether they were enjoying themselves. An immediate reply in Frisian assured me that everything was OK.

I was talking to Bouwe and Margie de Hoop from St. Nicolaasga, a little hamlet a few kilometres from the Dutch town Joure where I was born. Not only that, both Alice and I knew Margie's brother. Klaas Devries, who lives in our Canadian hometown of Bowmanville, Ont. We experienced immediate contact, of course. They were bringing their daughter, Froukje, an ordained minister in the Dutch Reformed Church, to the theological school in Cluj where she would further her studies. We would run into them again the next day when we visited that school.

A seller of cloth

As we started into Romania we felt a little apprehensive about venturing forth into what we knew to be a troubled country with few accommodations for foreign travellers. Transylvania turned out to be a very pleasant rural district, with gentle slopes and picturesque farm scenes.

Before we reached Cluj we stopped at a house along the road where we saw dozens of embroidered tablecloths and runners hanging from lines — obviously for sale. A woman wearing a dark headscarf proudly showed us her handiwork. We made our choice and paid her in U.S. currency. Alice also gave her a food item which was well appreciated.

The woman then made the sign of a cross, pointed to the sky, and pointed at me with a questioning face. I understood her. She wanted to know whether I was a Christian. I told her, "Yes," made the sign of the cross, pointed to the sky and then back to me.

"Wait a minute," I said to her, "I have something for you." I gave her one of the 10 Romanian Bibles we had brought along, courtesy of the World Home Bible League in Toronto which had given us also 25 Hungarian New Testaments.

Her face lit up. *"Biblia,"* she shouted. She took the Bible and kissed it. Then she came up to me and kissed me, after which she kissed Alice as well. It was not our purchase of the cloth, nor the gift of food that had elicited this dramatic response. It was the gift of the book of life. She was hungry for God's Word, which until now had not been available to her in printed form. Both Alice and I felt so thankful that we had lugged this extra baggage along.

What a reward! (Now that I am writing this down, the encounter between the Apostle Paul and Lydia, the seller of purple cloth in Philippi, comes to mind. Philippi is only 400 miles due south of where we met this woman in Transylvania. God must like women who sell cloth.)

Meeting the woman was not the only sign that God was with us as we travelled in Romania. The night before we had parked our van in a forsaken campground. As I stood outside the van at dusk a huge flock of starlings swooped over me.

Ethnic and religious persecution

I had been waiting for that. As we had travelled to the airport in Toronto, I had seen such a flock swarming near the skyway bridge in Burlington. I had seen another flock in Holland and other ones in Germany, Czechoslovakia and Hungary. It struck me that starlings behave the same way this time of year all over the world. "God is faithful," I said to myself, and I took this final swarming as a sign of his presence. I slept very well that night, close to a stork's nest, in

Continued on page 12 ...

Uncertain times for Reformed church in Transylvania

Photo: Bert Witvoet

"God must like women who sell cloth." Alice Witvoet (l.) with the cloth seller holding the Bible we gave her.

... continued from page 11.

fact. (Later, we would see plenty more of these.)

In Cluj we visited the office of Bishop Csiha who, unfortunately, was not in the city. But we talked with assistant Bishop Rev. Ferenc Antal and the bishop's secretary, the Rev. Gyula Kovats. They explained to us that the Reformed Church in Transylvania had two districts — Oradea and Cluj, each with its own bishop. There are 16 "classes" in the Cluj district and seven in the Oradea district. The Bishop of Oradea is the well-known hero of Timisoara, Laszlo Tokes. Tokes was out of the country, recuperating in a Budapest hospital from an accident which some claim was engineered by right-wing Romanian nationalists.

The Hungarian church in Romania experiences its share of discrimination and oppression. As the ethnic minority goes, so goes the church but the situation differs from town to town. In Cluj, where 100,000 Hungarians make up 30 per cent of the population, there is only one Hungarian-Romanian representative on the town council. One of the results of the downfall of Ceausescu is that there are no restrictions against ethnic Romanians defaming ethnic Hungarians. Such "freedoms" led to violent clashes in Tirgu Mures earlier this year.

Since the communists had nationalized all churches, the theological school in Cluj was forced to teach courses for Reformed, Unitarian and Lutheran students of Hungarian origin. All the Reformed elementary and middle schools were seized. So far, none has been returned. It's much more difficult for Reformed churches in Romania to come into their own than it is for Reformed churches in Hungary.

An atmosphere of uncertainty prevails among ethnic Hungarians because they do not know what forces are against them. Legally, the Reformed churches are as free as other churches. But it is clear that the Orthodox Church is working against both other Catholic and Protestant churches. In addition, Romanian nationalists, fearful that ethnic Romanians want Transylvania returned to Hungary, are waging a campaign of integration and intimidation.

A new beginning

We were able to talk with Rev. Jozsef Szekely who at that moment was devoting all his energy trying to get a new Reformed high school off the ground. He spoke fluent Dutch. The school was able to rent four classrooms, he told us, and were getting 30 desks and 60 chairs that evening from West Germany. A few days later, 260 young students would arrive from all over Transylvania. Szekely had to find lodging for them, as well as more desks and other equipment.

He was a very cheerful type; he reminded me of the Rev. Wiebe VanDyk, who in the early '60s served as the first principal/promoter of the Hamilton District Christian High School in Ontario, the school at which I was a rookie teacher. We, too, had to make do with all kinds of improvised situations and materials then.

I told Rev. Szekely that someone in Canada had given me some money to give to a poor Hungarian church. Could he suggest a church to me that would be most helped? Szekely looked at me and said, "Could you not give the money to us. The school needs it so badly." I thought for a moment and decided to give it to him for the school. I knew that the donor in Canada had always supported Christian education. "All the churches are poor," said Szekely, "but we need Christian schools most of all."

An unexpected assignment

That evening, Alice and I witnessed first-hand how a Reformed church in Germany, the Lippische Landeskirche, brought relief to their poor sister churches in Romania. A huge truck arrived with desks and blackboards for the school, medical supplies for clinics, 190 tires for cars of pastors and churchworkers, telephone systems, and whatever else Stephan Braune, a young man who led the relief effort, was able to collect in his home-town area. Stephan has made dozens of these trips to Romania and is seen by church leaders as an angel of mercy.

When Stephan heard that we would be travelling through the Carpatian mountains to eastern Romania, he asked if we could take some 10 boxes of medical supplies along to Suceava, a city near the Romanian/Soviet border. That way we would spare him the trouble of travelling those hundreds of miles himself. Although it meant that we had to change our route, we agreed.

We were given the address of a Romanian doctor and early the next morning we set out on our own relief mission, with little room left behind us in the camper to move around. We felt it an honour as strangers to be trusted with the responsibility of delivering these supplies — mostly antibiotics and vitamins, and even some mattresses for cribs. We were glad that in a very small way we, too, could make a difference in Romania.

Call for renewal

Before I tell you about our trip through the mountains, I must recount a discussion I had with Professor Tamas Juhasz, a professor of dogmatics at the Cluj theological school. He was one of the candidates for the position of bishop in the election held this year. According to Juhasz, church life is not being renewed after the so-called revolution. What the church needs, according to him, is to rid itself of the hierarchical structure it now has and become more truly Calvinistic and democratic.

Juhasz respects Bishop Laszlo Tokes for what he has done. Yet he sees this popular leader as a dangerous influence. Tokes wants a strong hierarchy and centralized church to stand strong against the state, says Juhasz. Although he acts with integrity and some good principles, Juhasz feels that Tokes is too conservative and stands in the way of renewal. From theology student Froukje de Hoop we learned that at Tokes' installation service the emphasis had been almost exclusively on his heroism. There had been little reference to Christ and his Kingdom. She saw Tokes more as a fighter for ethnic Hungarian freedom than as a leader of the Church of Christ.

Bishop Csiha, who won the election over Juhasz, is centralistic for other reasons, maintained Juhasz. He is more of a bureaucrat who decides important matters with his friends rather than consulting with the churches. Although he is a good administrator he does not understand the principles of the Reformation, such as the "office of all believers," said Juhasz. Democracy may not be possible yet in Romania, but Juhasz thinks that the church is ready for it.

Juhasz is looking for spiritual and theological renewal as well as structural renewal. He is looking for a practical theology; he wants to adopt the good content of Karl Barth's teachings which fit the Calvinistic framework. Preaching has to come from life, he believes. There must be sound psychological insight. He would like much more participation by lay people. "With us it is heresy if a layperson takes part in the service," he said. "But everyone receives life as a present from God."

Photo: Bert Witvoet

Rev. Jozsef Szekely thinks that Christian schools are the key to the survival of the churches.

Juhasz sees church life in the Reformed churches as rather strong. This was confirmed by Rev. Szekely who said that there are more young people in the Reformed churches in Romania than in sister churches in Hungary. Because of the extent of the persecutions in Romania, secularization has not set in. Besides, most churches are rural and members are less influenced by city life. Even though there are differences in the churches, there is greater unity in Romania than there is in Hungary.

It seemed that our cups were running over as Alice and I travelled through the lovely Carpatians the next day: the sun was shining brightly, our minds were recalling deep discussions and our eyes were filled with wondrous scenes. *(My account will conclude next week.)*

Want to rent a car while in Holland?

Ltd AutoRent

Jan Kalma has the key to all forms of car rentals.

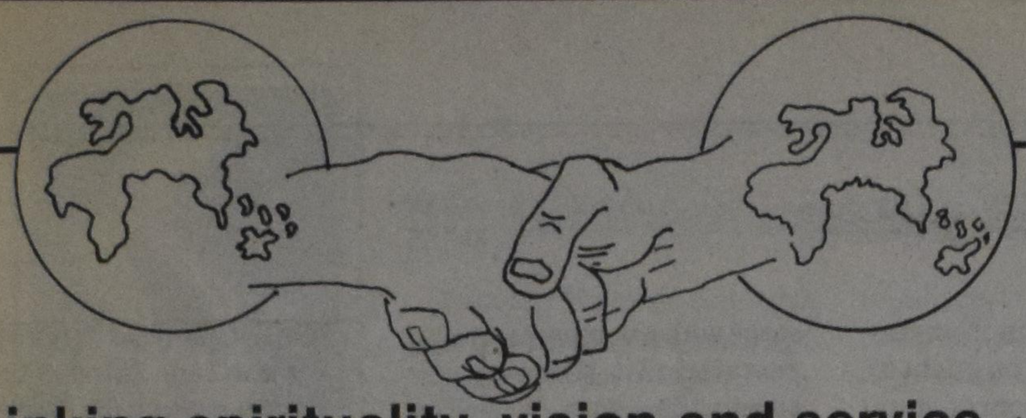
Will deliver car to Amsterdam airport if desired.

jan kalma

De Meer 24, 9201 EZ Drachten
The Netherlands — Tel. (31) 5120-15199
Fax (31) 5120-32324

Photo: Bert Witvoet

Theological students at Cluj help unload a truckload of benches and other relief items that had been sent by German churches.



Linking spirituality, vision and service (1)

Spirituality: threat or promise?

In February of last year Calvinist Contact *discussed issues related to an independently sponsored conference entitled "Serving Christ in the Nineties."*

Conference participants saw an acute need to bring together a deepened spirituality with a revitalized vision for service in Canadian society if we are to serve Christ faithfully in this complex decade.

This week C.C. will begin a seven-part series of short "columns" which will focus on that need to properly combine piety, discernment and action. This year's conference [advertised elsewhere in this paper] will focus on how to do that. Whether you attend the conference or not, "linking spirituality, vision and service" is more crucial than ever in these times.

Below, George Vandervelde sets the stage by identifying a common problem among us Reformed Christians.

George Vandervelde

Surprisingly prominent among the areas that need careful attention in the Reformed community, according to participants in the first "Serving Christ in the Nineties Conference" last year is the development of a biblical, Reformed spirituality.

In the area of spirituality, many among us experience a vacuum, or at least stunted growth. The pull exercised on us Reformed people by the charismatic movement or the Cursillo movement, and the hundreds that attend conferences on the Holy Spirit or a more "charismatic" style of worship speak volumes.

Why do great numbers in the Reformed community feel so acutely the need for developing "spirituality"? Let me suggest some reasons.

For one thing, Reformed activists and academics have displayed a strong aversion to "pietism." By this they meant the cultivation of an inward, other-worldly religiosity that is pursued at the expense of tackling our world's urgent problems. In rejecting the world-flight of pietism, the impression was created that the baby (piety) was being thrown out with the dirty bath water (pietism).

Piety squeezed out

We have tended to put great stock in the "right" formulation of our opinions in various areas and in the "right" kinds of action to undertake. Piety or spirituality can easily get lost in the squeeze between intellectualist precision and activist fervour.

That's not at all necessary of course. It was not so for one of the giants of our tradition — Abraham Kuyper — who was not only a practical politician and scholarly theologian, but the man *To Be Near to God* as well. He and many of his followers were people of great piety. Yet, what was conveyed to later generations most effectively was the passion for political-social action and for the intellectual quest.

If we wish to recover a deeper sense of our spirituality, we can look toward the ways in which the life of a community and of persons within it are centred on God. More specifically, spirituality refers to actions designed to foster our relationship to God.

One could compare it to a marriage relationship. That relationship affects the entire life of each person. When one of the partners pick up some groceries on the way home, he or she does that as a partner in that relationship. It is an expression of the love that characterizes the relationship. Yet, that action is distinct from talking together, verbalizing one's affection for the other, or a loving touch. Such acts are focused on the relationship itself and, therefore, nurture and deepen it.

In the same way, one's relationship to God is nurtured by acts that are focused on God. All our activities are meant to be acts of love for God, but they dry up without special times, times focused on the relationship.

We are familiar with many ways of focusing on the relationship between us and God: prayer, the study of Scripture, communal worship. But we have left unexplored the practice, for instance, of silence and meditation, or of fasting. Nor have we come fully to terms with the far-reaching implications of the gifts of the Spirit, which are the basic building blocks of Christian community.

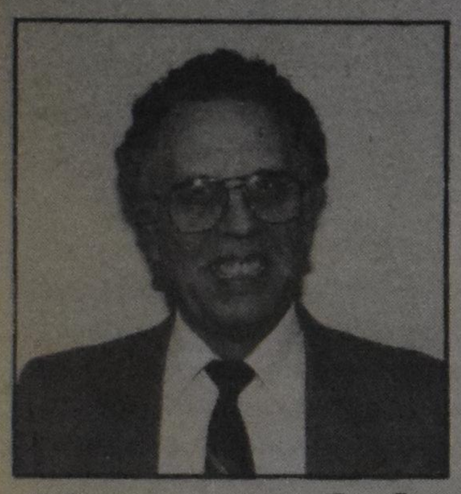
Defensiveness not the answer

The evidence of a hungering for a deepened spirituality in our community has raised serious concerns for some. It erodes a uniquely Reformed approach to life, they claim. Is it not a new escape from the summons to transform human culture for Christ? Is it not another fad or perhaps another way to spell "emotionalism"? Worse, does it perhaps betray the inroads of New Age religiosity in the Christian community?

Even if all these dangers were real, the worst way to deal with them is to try to hold the clamour for spirituality at arm's length. In fact, this defensive approach could turn the fears into self-fulfilling prophesies. The hunger for a deepened spirituality is real. To act on fears rather than to respond to the hunger is to give stones for the bread that the hungry will be forced to find elsewhere.

A more promising road is to work together to build each other up in the Spirit of Christ and to develop a biblical spirituality that will refresh and deepen our Christian walk in all of life.

George Vandervelde is senior member in systematic theology at the Institute for Christian Studies, Toronto.



In and around the workplace

Ed Vanderkloet

Human rights in the Christian school

There is not the slightest doubt in my mind that a Christian school may, even must, insist that its principal, teachers, and board members are wholehearted supporters of Christian education and that they show this in both *word* and *deed*. (If the government were to offer funding of these schools on condition that the schools drop such a requirement, the price would be too high.)

There is little danger (at least for now) that the Human Rights Commission or the courts would stop a Christian (or other religious) institution of learning from employing only those teachers who subscribe to the school's religious stance.

A school board has the perfect right and even the duty to discipline a teacher whose lifestyle or other action clearly violates the very principles on which the school is founded.

While these things are rather self-evident, it is nevertheless true that we have here all the ingredients of a potential labour conflict. It is true that an employee must abide by the rules that apply to the workplace, in this case the school. But these rules and their enforcement must not be such that they encroach on the freedom and responsibility of the staff. A school board should exercise the greatest caution to avoid becoming a kind of inquisition, forcing teachers into a straitjacket of do's and don'ts, particularly when it concerns matters that have little or no bearing on the school.

Over-stepping one's authority

To illustrate, last spring I was contacted by board members of three Christian schools who felt that their own boards had violated the boundaries of their authority by insisting that teachers, who for personal reasons did not want to enrol their own child in one of those Christian schools, needed the "dispensation" of the school board.

One board went even further and reserved for itself the right to judge whether or not "the other school" to which a particular teacher wanted to send her child was acceptable. And when it deemed that school (a Roman Catholic one, in this case) to be unacceptable, it threatened the teacher in question with dismissal on the basis that she had not shown by her deeds that she was fully committed to Christian education.

Still another school required of its staff not only that they belong to a certain church denomination but that they actively participated in the work of the church.

Lest I be misunderstood, I wish to stress that a teacher in a Christian school who for no apparent reason at all refuses to send his or her own children to the Christian school should be questioned as to how genuine his or her commitment is to Christian education.

But we should always keep in mind that there is such a thing as parental responsibility which is not subject to the rules that apply in the workplace. An employee is never *only* an employee. Employers should never intrude into the private, personal realm of their employees.

If teachers who are also parents, after due consideration and for special reasons, decide that the education given at the local Christian school is not suitable for their child, they should not be badgered by the school board, and their decision should not be subject to the approval or disapproval of that board.

Don't cloud performance evaluation

Such action by a school board comes pretty close to an employer who insists that employees only buy the company's products. I realize the analogy is not perfect (analogies seldom are) but the principle, namely that an employer has no business intruding into the personal responsibilities of the employees, is nevertheless the same.

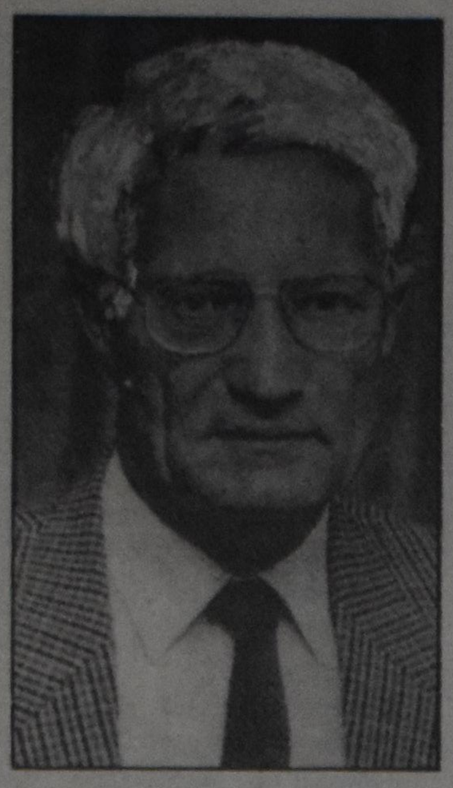
Any employee's performance should be judged on its own merits. Therefore, at least *as a general rule,* what a Christian school teacher does outside the school should not cloud the evaluation of her or his performance. I emphasized the words "as a general rule," since immoral or other unChristian conduct outside the school grounds can obviously not be tolerated.

What's all this got to do with the Human Rights Code or other anti-discrimination laws? At least this much: that disciplining a Christian school teacher for reasons other than his or her performance as a teacher leaves that school board wide open to legal action. For that's where the qualifying clause in the Ontario Human Rights Code (*"if the qualification is a reasonable and bona fide qualification because of the nature of the employment"*) becomes crucially important.

Ed Vanderkloet is a national representative of the Christian Labour Association of Canada.

'You should dare to tackle the ocean'

A conversation with Okke Jager



Okke Jager: "In eternity I will get a new name...."

Stan de Jong

Rev. Okke Jager was doing the dishes. With him in the kitchen was Cees Baan, reporter for Centraal Weekblad (C.W.), *opinion and information tabloid of the Reformed Churches in the Netherlands (GKN). The interview that resulted was published in* C.W. *this fall (Sept. 21, 1990). It shows that Okke Jager, well-known Dutch pastor and author, has lost none of the thought-provoking prose for which his many books are famous. What follows are some excerpts of the Baan/Jager interview. It's not easy to translate Jager, but I tried. I hope the readers catch some of the sparkle in the eyes of this pastor.*

The introductory question dealt with sin, guilt and punishment. Rev. Jager stated that, in addition to a healthy sense of guilt, many Christians, especially those with a low opinion of themselves, often display signs of unhealthy guilt feelings. The interview continues....

Baan: *Were you punished often when you were young?*

Jager: No, not at all. My parents were the opposite of narrowmindedness. They are 87 and 90 years old [Rev. Jager's mother died shortly after the interview] and they are not troubled by what they call in Groningen "slietoage an het benul" ("wear and tear of the mind"). They are interested in all things, also in all matters concerning faith. And the first impressions you pick up in your life are determinative. Those who fall in love while camping in the country always continue to love the smell of cow manure. Faith, for me, always retains the smell of renewal. In my early years, matters that now require a great deal of discussion were simply brushed aside.... The little boat did not stay in the safe harbour, wasn't allowed to rust while moored to the pier. There are people who believe that you must tightly anchor to tradition. Instead, *you should dare to tackle the* ocean!

Baan: *... So, you are like a ship that plied the high seas. How would you describe your own journey of discovery through the life of faith?*

Jager: An ever increasing feeling of being set free from feeling cramped; a feeling of increased relaxation. For me that is the core of the matter. The realization that you are accepted and loved by God brings enormous relaxation which frees us from fear of people. No longer do you need to cling tightly to tradition or feel forced to think out something new. In a relaxed way, you can make attempts to share in today's life situations without selling yourself out to them.

Baan: *Has God, like you, changed also? In the sense from a concrete person to an abstract feeling?*

Jager: No, absolutely not something abstract. That makes me shudder just as when spirituality is separate from the content of the faith. The content is something very concrete. Abstract feelings don't grab me. We need to do justice to feelings, but we should separate them from the concrete content. You ought to be able to see it in front of you, in all its colour, with all its smells. That requires a certain power of imagination. If you can't make it visual, it remains abstract.

Baan: *Does that also apply to your faith in life after death?*

Jager: I've laid to rest the childlike picture I had when I was very young, namely: singing before God's throne in a white dress. Another picture has taken its place. A white stone with a new name engraved on it. It's a very comforting image. We will get a new name which no one knows. Throughout eternity we will remain unique persons with a name unknown to others, but which only we ourselves can fathom since that name explains exactly who we really are. In today's society I'm just a number, but in eternity I will get a name. Finally, it will become clear what now makes me tick. I will be introduced to myself by God himself. Today I don't know yet who I am. I kind of feel that there is more to me than is now known, but it will be revealed only later. It's been promised to us that we will look like Jesus. Then from out of us comes to expression what is inside of Jesus.

Baan: *Are you curious about that?*

Jager: Yes, enormously! Not in the sense that I hope to die tomorrow. But I long for the day when no one dies anymore!

THE
Family Christian Bookstore
750 Guelph Line
(Opposite the Burlington Mall)
Burlington, ON
L7R 3N5
Phone: (416) 637-9151
9 a.m. - 9 p.m. till Christmas

Hamilton District Christian High School
HDCH
92 Glancaster Rd., R.R.#1, Ancaster, ON L9G 3K9
Telephone (416) 648-6655
Hamilton District Christian High School is interested in **your** investment for our building program. We are offering 10% interest on 1-5 year promissory notes.
Please contact Janet Hagen at the school

small talk

Alice Los

The burden of Bandit

Once there was a rabbit named Bandit. Together with his mother and six brothers and sisters he lived in someone's backyard. Their shelter was part of an old barn with easy access to a shady outdoor run marked off by chickenwire. Bandit was happy there. In fact, he had never known any place else, for he was born and was being raised in that backyard.

Joel, his young master, hovered over Bandit and his family all the time. First, he had become the proud owner of the mother rabbit. As a country boy he had found the next step logical and simple. He borrowed a father rabbit from a friend for a while and sure enough, one fine day there was a family of young ones nestled against their mother, struggling to wake up to the world outside.

Joel constantly updated his bulletins to friends and family: "There were at least nine babies."

"No, six would be more like it."

"Most of them were dark-haired."

"Correction! Count on at least two white ones."

Finally, it was settled at seven babies of diverse colours. They all received a proper name. Only the blue and pink balloons swaying from the mailbox were missing. Soon all seven babies turned into youngsters entertaining everyone who watched their antics. Life settled back into its usual routine, albeit Joel's chores became more laborious.

Each is unique

Feeding the rabbit family and keeping their quarters clean was his responsibility, of course. He proved to be a keen observer of animal behaviour and became familiar with each little rabbit's peculiar personality.

Then one day there was consternation: Bandit, the mischievous one, wasn't so mischievous anymore. Instead, he languished in a corner of the run. Joel tried to prod him into action but to no avail.

Two days later Bandit was dead. The news was solemnly announced at breakfast time. With heroic effort Joel kept his eyes dry. Two of his older brothers, also much affected by the turn of events took charge.

They dug a small hole close to the run where Bandit had merrily tumbled over his brothers and sisters only a few days before. They fashioned a sign with Bandit's name in red marker's ink. As his mother watched from the kitchen window and the bleak light of a cold November morning fell on the backyard, Joel laid Bandit to rest. But not before he had wrapped him into an old baby blanket.

No sooner had this been done then it was time for school. School was in the kitchen around the big pine table with mother as the boys' teacher. As they sat bent over their books for the next few hours the three brothers would refer to the death of Bandit off and on and say, "He sure was a nice rabbit."

"Yeah, I wonder what was wrong with him."

Tears are OK

Finally, Joel managed with words beyond his years: "Oh well, I guess this builds character, right?"

But his lips quivered and as his mother gathered him in her arms, he wept. There is no other word to describe the sorrow of his young heart as it poured out of him.

Earlier he had lost a kitten or two. At those times he had clung to the belief, unchallenged by all adults around him, that they had made their way to heaven where they would frolick among fluffy white clouds.

Now he knew better and it added another difficult dimension to his pain. When the lessons resumed and the boys struggled with a French test, Joel felt free to openly wipe away a tear every now and then. He did not have to pretend anymore that he could take it like a man.

Small, gentle dramas like these are repeated endlessly all across rural Canada, I know. But this time it hit close to home, Joel is my grandson.

Alice Los lives in Inkerman, Ont.

BIG SISTERS

Big Brothers and Big Sisters of Canada

Recently I became employed with the Big Brothers and Big Sisters organizations of Canada. I want to share some information about these wonderful services.

Big Brothers and Big Sisters receive child referrals from parents, principals, Children's Aid workers and the police. Most of the children have been affected by abuse of some kind, and often by marital breakups. It is so saddening to see how a six-year-old's behaviour is a direct result of physical cruelty and neglect.

One example I came across was a little girl who had been sexually abused by her only living relative, her grandfather. She was placed in a foster home. Through Big Sisters she was offered a free week at summer camp. We knew it would be beneficial for her. Unfortunately, the grandfather decided to take her away for a couple of weeks elsewhere and because no one had laid charges against him, the hands of the Children's Aid Society and the foster parents were tied. The only strong link was and is her friendship with her Big Sister. I pray that the Big Sister's influence will counteract and overcome all the detrimental treatment this young child has endured.

Other examples are of a frantic single mother who needs a secure male figure for her growing son; or a father needing a Big Sister for his daughter because her mother left her.

Two-way reward

There is so much need for volunteers, men and women over 18 who are willing to be a Big Brother or Sister. It is a heavy responsibility to help out in this organization because one directly affects a very vulnerable human being.

But the wonderful difference one can make is incredible. The children learn to trust peers and feel special and wanted as each week they spend a minimum of four exclusive hours with their friend. The reward goes both ways for the volunteers are able to see blossoming growth out of some terrible situations.

Persons wanting to become a Big Brother or a Big Sister apply and must have positive medical and police record checks and referrals. If after a series of interviews they are accepted, they are matched up with a compatible Little Brother or Sister. The matches are monitored closely for the first year and periodically thereafter. Lots of outings and get togethers are organized; fundraisers are also conducted often, for money is always needed.

I am glad to be learning something of these groups. I pray God will continue to bless them with success all over Canada. But I also hope that the need for them will diminish and that families will stop hurting their own innocent victims: children.

Can you help? Please check your local listings.

Jennifer W. Jonkheer
Owen Sound, Ont.

Photo: David Van Dyke

Peter and Marja are IN

Dear P & M:

We have a problem and I hope you can help us: Our married son and his wife, parents of three children, need another car; their last two were jalopies. Neither do they have the money now, unless they go to the bank. But they can't afford the high interest rates. Their rent in the city is sky-high and their income is limited.

I suggested to my husband that he lend our son the money interest-free or at a very low percentage. We are well off; my husband has his own business which is still flourishing.

However, he flatly refuses. He feels that since he had to build up his business from scratch and without anybody's help, our children should learn, too, to stand financially on their own two feet. To help them out would be an act of poor parenting, in his opinion. I totally disagree. What do you think?

Dear Flat Refusal:

We don't think anybody has ever accomplished anything without someone's help. Your husband would do well to remember someone who gave him a financial break and a psychological boost which gave him the confidence he needed to start and expand his business.

Your letter doesn't refer to any previous help. Your husband's flat refusal would make sense if your son has been rescued financially again and again. It would be unhealthy to support such a pattern of mismanagement by extending further financial help. But your letter suggests that he's a dependable man who is worthy of your trust. An interest-free or low-interest loan is legitimate help that may just be the help this family needs to make a go of it.

Isn't it ironic that adult children often receive an inheritance at a time in their lives when their financial needs are not so pressing? Why not share part of the wealth now when this family is young and their needs are urgent? Why not extend a loan when you are still alive to enjoy the effect your generous involvement has on your children and grandchildren?

From the sounds of it, your husband will not suffer from lending some money. Hopefully he will come to realize that personal relations and business relations work on the same principle. The more you invest, the more you risk; the more you risk, the greater the potential return.

This kind of generosity has always been a key characteristic of the godly person. Consider these relevant verses: "The wicked borrow and don't repay, but the righteous give generously ... I have never seen the righteous forsaken or their children begging for bread. They are always generous and lend freely; their children will be blessed" (Ps. 37:21,25,26).

You've already taught your son how to "stand on his own two feet." Now go and stand beside him and teach him something about generosity.

Dear P & M:

For the last several years my in-laws have been exchanging names to buy a Christmas present for one adult and one of the children. Since my husband has been unemployed for more than four months we decided to buy just modest presents for our three children this year. When I informed one of my sisters-in-law about our decision she became upset and accused us of spoiling the family's Christmas celebration by not being part of the gift-giving fun. What are we to do?

Dear Gift Exchange:

Your family tradition of exchanging names so that everyone shops for only one adult and one child in the extended family is a thoughtful way to deal with exchanging gifts. We're sure that you are just as upset, if not more, as your sister-in-law is about the fact that you may not be able to participate this year. Once again you are dealing with the painful reality of your husband's layoff.

Your sister-in-law's reaction seems almost cruel at first glance. It may be that she is just deeply disappointed because a valued family tradition is in jeopardy. Unfortunately, she did not show much sensitivity when you shared your situation with her. You probably wanted a listening ear but got a blast instead.

Instead of pulling out, however, why not consider some other options. You could offer the gift of a service or a gift that was made or baked by you, your children or husband. You could also ask the family to set a lower spending limit in light of the fact that your financial situation is different this year.

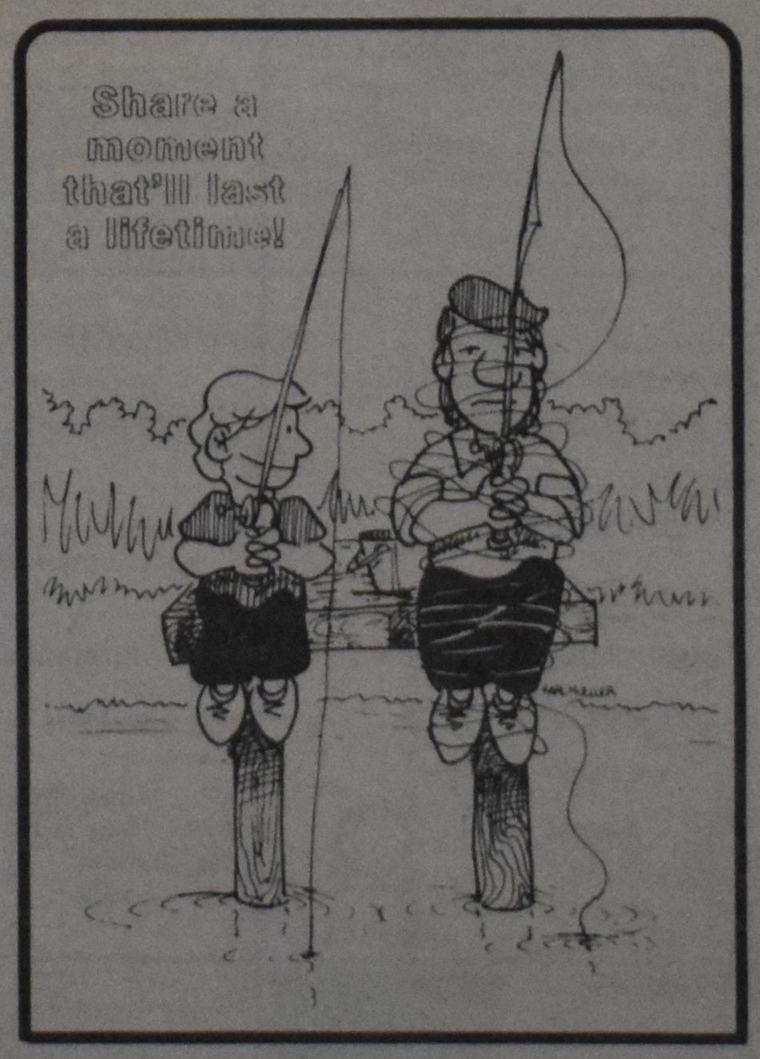
Inform your family that you would love to participate as always but your financial situation holds you back. We think that a family which has shown such wisdom in limiting gift-giving in the past will also come up with an imaginative and loving solution that will include all.

Christmas focuses on Christ's willingness to enter into our lives and carry our burdens. We hope and pray that the mind of Christ will make the families of all our readers conscious of the needs and pressures that accompany this season.

We especially wish you the gift of employment as the New Year approaches.

Write to:
Dear P & M
c/o Calvinist Contact
4-261 Martindale Rd.
St. Catharines, ON
L2W 1A1

Peter and Marja Slofstra are a pastor and wife team living in St. Catharines, Ont. They are assisted by an advisory panel consisting of: Sam Da Silva, Ineke Brouwer-Parlevliet, Tom Zeyl, Marian Van Til.



REINDERS

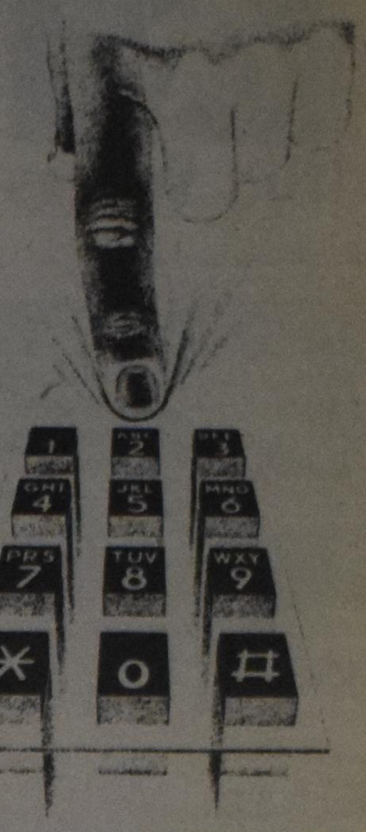
Architects, Consulting Engineers, Planners,
Landscape Architects & Project Managers

Brampton, Barrie, Cambridge,
Niagara-on-the-Lake, Vancouver and Iqaluit

201 County Court Blvd., Suite 500 **Tel. (416) 457-1618**
Brampton, ON L6W 4L2 **Fax (416) 457-8852**

SERVICE AND BUSINESS DIRECTORY

Call these professionals for the service you want.



Luxfer Studios Ltd Since 1904

ARTISTS AND CRAFTSMEN
IN STAINED GLASS
(416) 669-4244
UNIT #6, 8481 KEELE STREET
CONCORD, ONTARIO
L4K 1Z7

R · C · B · P · O

J. Hans Vander Stoep
EXECUTIVE DIRECTOR
TEL: (416) 524-1203

970 BONNIEVIEW AVENUE, BURLINGTON, ONTARIO L7T 1T5

P.D. REITSMA SURVEYING LTD.
PROFESSIONAL LAND SURVEYOR
Records of: D.A. Lane, O.L.S.; C.J. Clarke, Niagara, Ltd.; G. Ross, O.L.S., P.Eng.; G.R. Scott, O.L.S., P.Eng.

P. DOUGLAS REITSMA, B.Sc., O.L.S.

HEAD OFFICE:
Upr. 203 East Main St.
Welland, Ont. L3B 3W7
(416) 735-7841 / 735-7844 / 384-9824

CONSULTING OFFICE:
#17 Hwy. 20 West
Fonthill, Ont. L0S 1E0
(416) 892-2570

Amy Lords
Flower Shop

Serving Burlington,
Hamilton and surrounding areas
639-0513

468 Brant St. Burlington L7R 2G4

CHRISTINE BOLLITO, F.C.A.F Exclusive Creations

Broke down or stuck?
— Car or transport truck —
Call Dick or Bert
at RICH'S TOWING (Halton & Wellington)
Tel: (519) 853-2940
A good company to know when you need a tow!

CAMP KE-MON-OYA

- WINTER SPORTS & EQUIPMENT AVAILABLE
- SILENT LAKE PROV. PARK MINUTES AWAY
- ON-SITE SKI TRAILS & TOBOGGAN RUN
- COZY FALL & WINTER ACCOMMODATION
- HOMESTYLE MEALS

CALL US WHEN YOU'RE PLANNING
- RETREATS
- FELLOWSHIP GATHERINGS
- CHURCH GROUP MEETINGS
- SEMINARS
- FAMILY REUNIONS
- SKIING OUTINGS
- ANY SPECIAL OCCASION!

Camp KE-MON-OYA
P.O. BOX 210
APSLEY, Ontario
K0L 0A0
Tel. (705) 656-4631

HENRY SIEDERS
funeral director

The Henry Sieders Funeral Home

Bus 634-1234
Res 637-7575 906 Brant Street Burlington Ontario L7R 2J5

Haalboom & Schafer
Barristers Solicitors Notaries

Richard Rijk Haalboom
Q.C., B.A., LL.B.

Market Square Office Tower, 22 Frederick St.,
Suite 914 (9th flr.)
Kitchener, ON N2H 6M6
Phone (519) 579-2920
Fax (519) 576-0471

George **VOS** & SONS
GENERAL CONTRACTORS

Custom Built Homes - Renovations - Repairs
Commercial & Farm Buildings - Replacement Windows

Smithville

GEORGE 957-7461
ART 957-2031

Charles R. Greenham BA, CGA
Certified General Accountant

350 Scott Street, Unit #17
St. Catharines, Ontario
L2N 6T4

BUS. (416) 646-4515 RES. (416) 935-3337

J — T E C H
Autocad & Drafting Services
— Mechanical Design & Drawings
— Plant Layout & Assemblies
Call: JACK GEURKINK, C.E.T
(519) 539-7876
P.O. Box 1175, Woodstock, ON N4S 8P6

ADA REALTY LTD.

6012 Ada Blvd., Edmonton, AB T5W 4N9
Sid Vandermeulen
(403) 471-1814

RAMAKER'S IMPORTS INC.

We specialize in
DUTCH FOOD/CHEESE/CHOCOLATE/TEXTILE & GIFTS

579 Ontario Street
St. Catharines, Ont. L2N 4N4
Canada

HENRY RAMAKER
Pres.
Tel. (416) 934-6454

Dirk Van Dalen, C.G.A.
Chartered Accountant
tel. 828-0060
2171 Dunwin Drive, Unit 5
Mississauga, ON
L5L 1X2

Guardian Press Limited
609 Trinity Road
P. O. Box 7257
Ancaster, Ontario L9G 3N6
Tel. (416) 648-8720
Fax: (416) 648-8404

We offer a complete line of printing services, and can meet all your printing needs . . .
- magazines
- periodicals
- catalogues
- books & price lists
- office stationery
- envelopes
- carbonless forms
- business cards

Moving to London-Strathroy area?
For 1st class service call:

Red Ribbon REALTY (STRATHROY LTD.) Full M.L.S. service

To London? call Bruce Gritter at (519) 645-7611
To Strathroy? call John Faber at (519) 245-0592

DUTCH TOKO
European Imports

118 Wyndham St. N. Guelph 822-4690
Mountain Plaza Mall Hamilton 383-2981

Country Fair Plaza
Ancaster 648-5339

Gary van Eyk, CMA
Certified Management Accountant

Providing services in:
— Management Accounting
— Income Taxes
— Financial Planning

350 Scott St. (Scott Vine Plaza)
St. Catharines, ON L2N 6T4 • (416) 646-7331

Bennink Electronics

Consulting and Service for Public Address Systems

ALAN BENNINK
17 Highway 20 W.
Fonthill, ON L0S 1E0

Telephone
(416) 892-6726

Interested in placing a business ad? Get in touch with us for details.

Hulse & English
FUNERAL HOME
75 Church St., St. Catharines
684-6346
24 Hours
Serving the community for 151 years.
IAN H. RUSSELL

BAKKER ATAMANUK
BARRISTERS & SOLICITORS

Canada Trust House
Second Floor
60 James St.
St. Catharines, ON
L2R 7J8

Albert J. Bakker
(416) 688-1520

Kannegieter & Zimmerman 688-2062
insurance brokers ltd.
261 Martindale Rd., Unit 17,
St. Catharines, Ont.
Cor Kannegieter, R.I.B.

Glendale Motors
407 Wilson St., Ancaster
Just west of Mohawk on Hwy. #2
We supply propane

Adrian Kloet

Shell

648-4133 **648-1032**

DIRK BRINKMAN
Agent
JOE REITSMA
Office Manager

Like a good neighbor, State Farm is there.

R.R.1, Scugog Street
Bowmanville, ON L1C 3K2
Bus. 623-3621
Res. 623-6270

State Farm Insurance Companies
Canadian head offices:
Scarborough, Ont.

Have a Happy Holiday

MAGNAVOX - HITACHI - ZENITH SALES & SERVICE
TELEVISION - RADIO - STEREO
ANTENNA INSTALLATION & REPAIRS

GARY VAN DYK
Serving the Niagara area for 30 years.

GTV GRANTHAM TV CENTRE LTD.

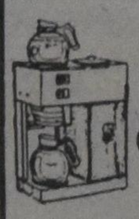
391 VINE ST. ST CATHARINES, ONT

Phone 934-9952
934-9964

LINDA LAMMERS
SALES REPRESENTATIVE
Res. 646-2271
Pager 688-2422 Unit 130

GW Abrahams REALTY LTD. REALTOR
186 Lake St. St. Catharines
L2R 5Y9 bus 688-0037

Take action! Place an ad in our business directory.



Just A Cup Of Coffee To You But A Reputation To Us

Choice Coffee Service

Hans Branderhorst
(416) 562-7800

P.O. Box H-54, R.R.#1
Jordan Station
L0R 1S0

QUALITY BUILDERS FOR OVER 30 YEARS
LOHR BUILDERS LTD.
CUSTOM BUILT HOMES • COMMERCIAL • INDUSTRIAL • RENOVATIONS
DESIGN BUILD

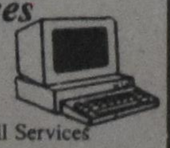
ARCHIE LOHR
Country Squire Road, R.R. 1
Waterloo, Ontario N2J 4G8
Telephone (519) 746-5566

MIKE DRAAISTRA
Diltz Road, R.R. 2
Dunnville, Ontario N1A 2W2
Telephone (416) 774-6596

Call Stan De Jong to have your ad placed in this directory. 682-8311

Winter Computer Services

Emma Winter



— Full Bookkeeping Services
— Financial Statements
— Spread Sheets
— Payroll Services
— Word Processing
— Mass Mailing Services

Office: (416) 563-4471
Home: (416) 563-4681

4184 Mountain St.
P.O. Box 844
Beamsville, ON L0R 1B0

DAY 563-7702 NITE: 563-7493

JERRY'S AUTO BODY
(Beamsville) Inc.
COMPLETE BODY AND COLLISION SERVICE TO ALL MAKES
— TOWING SERVICE —

Jerry Gerritsen
Owner

Canada Trust Realtor

Chris Galenkamp
Sales Representative

The Canada Trust Company
318 Ontario Street
St. Catharines, Ontario L2R 5L8
Bus. (416) 688-4400
Res. 937-0092

Classified

Classified rates

Births $30.00
Marriages & Engagements . $35.00
Anniversaries $40.00
2-column anniversaries $80.00
Obituaries $40.00
Notes of thanks $30.00
Birthdays $30.00
All other one-column classified advertisements: $12.50 per column inch. NOTE: Minimum fee is $20.00. Letter under file number, $30.00 extra. Photos: $20.00 additional charge. (Free when published with anniversary announcement celebrating 50 years or more.)
Calvinist Contact will not be responsible for any errors due to handwritten or phoned-in advertisements.

OBITUARIES
Obituaries should be composed as they are to appear in *Calvinist Contact*. A sheet with information sent by funeral homes is not acceptable since it leads to errors and confusion.
LONGER CLASSIFIEDS: The rate shown above for classifieds ads covers any length up to six column inches. *Calvinist Contact* reserves the right to charge for additional column inches at the rate of $12.50 per column inch.
PHOTOS: Photographs sent by fax are *not acceptable*. If you wish a photo included, send us the original!

NEWLYWEDS
Non-subscribing newlyweds whose wedding announcement with their future address appears in *Calvinist Contact* will receive a letter offering a first-year subscription for only $15.00! To facilitate matters, we encourage those who request and pay for the wedding announcement to enclose $15.00 and the couple's future address.

Calvinist Contact Publishing Ltd.
4-261 Martindale Rd.
St. Catharines, ON L2W 1A1
Phone (416) 682-8311
Fax (416) 682-8313

Thanks

EISING:
We would like to express our deep appreciation for the many gifts, flowers and best wishes we received on the occasion of our 55th wedding anniversary. Special thanks to our children and grandchildren for making it such a joyous event.
Trudy and Ralph Eising, Orillia, Ont.

HAZENBERG:
We would like to thank our children, grandchildren, family and friends, from far and near, who made our 40th wedding anniversary such a happy occasion. Thank you for the flowers, cards and best wishes. Above all we thank and praise the Lord for his care and blessings.
Henk and Mary Hazenberg, Chatham, Ont.

KOOGER:
I would like to express my thanks to all of my relatives and friends for the many gifts, cards and well wishes I received for my 90th birthday. It was all greatly appreciated.
Love, Mr. P. Kooger, 3 Pottinger St., Lindsay, ON K9V 3X2

For Rent

Main floor of home in London, Ont., Owners are young Christian couple who will occupy the basement. Ideal for small family. Available Jan. 1, 1991. Please call: 1-519-451-7306.

Births

BARTHEL-SCHOUTEN:
We, Bob and Barbara, give thanks to God for the birth of another healthy son,

ADAM MICHAEL

born Nov. 1, 1990, weighing 8 lbs. 14 oz.
A celebration of joy.
A new brother for Jadan, Kelsey and Caleb.
Tenth grandchild for Mr. and Mrs. D. Schouten of Pelham, Ont.; 13th grandchild for Mr. and Mrs. P. Barthel of Red Deer, Alta., and the 52nd great-grandchild for Mrs. Wm. Vahrmeyer of Pelham, Ont.
Home address: R.R.#2, Red Deer, AB T4N 5E2

Marriages

DYKMAN-VERMEER:
Mr. and Mrs. K. Dykman of Dundas are pleased to announce the forthcoming marriage of their daughter,

ANN MARY
to
RANDY

son of Mr. and Mrs. A. Vermeer of Grimsby. The wedding will take place, D.V., at the Calvin Chr. Ref. Church in Dundas on Dec. 29, 1990, at 4:00 p.m. Rev. J. Zantingh officiating.
Future address: 20 Northridge Dr., Smithville, ON L0R 2A0

SCHENK-ZWIERS:
Believing that the Lord has brought them together, we, the parents, Karl and Ineke Schenk and Henry and Audrey Zwiers, are pleased to announce the wedding of our children,

CAROLINE A. SCHENK
and
BRIAN D. ZWIERS

The wedding will take place, the Lord willing, Dec. 28, 1990, in Orillia, Ont., at the First Baptist Church, the Rev. Frank Beerman officiating.
Future address: 15 Heyden Ave., Orillia, ON L3V 6H1

Anniversaries

1950 December 28 1990
As a family, we are really thankful that God has given 40 years of married life to

HANK and FEMMY LUIMES
(nee vanDorsten)

We pray that God will continue to bless them and keep them in his care. We invite you to share with us in celebrating their anniversary at an open house Saturday, Dec. 29, 1990, from 2-4 p.m. in their home.
Congratulations and love from your children and grandchildren:
Henry & Lori Luimes — Calgary, Alta.
Courtney, Britney
Don & Winnifred Reeves — Brampton, Ont.
Jonathan, Daniel, Rebekah
Stephen & Marg Sheils — Brampton, Ont.
Marc, Jacquelyn
John & Sandy Luimes — Brampton, Ont.
Nicole
Stephen & Ann Blom — Brampton, Ont.
Home address: 14 Guest St., Brampton, ON L6W 1T8

For Rent

House for rent in St. Catharines, Ont. Main floor, modern three-bedroom home. Good north-end location. $700 per month. Available immediately. Please call: (416) 935-7917.

For rent: Three-bedroom home in Grimsby, Ont. Available Jan. 1, 1991. Call (416) 945-9454 any time.

Obituaries

"De Here is mijn Rots en mijn Burcht" (Ps. 18:3).
Na een moedig gedragen lijden in het St. Antonius Ziekenhuis, Nieuwegein, Nederland, nam de Here tot zich op 21 September, 1990, mijn dierbare man

GEERT IJNZE CLEMENTS

in de leeftijd van 65 jaar, geliefde echtgenoot van Clara Clements-Haringsma.
Overleefd bij familie in Nederland:
Wierden: G. Clements
G. Clements-Nusselder
Utrecht: W.L. Clements
E. Clements-Bosselaar
Utrecht: Tj. Clements
Amersfoort: A.M. Haringsma-Loos
Alkmaar: G.G. Haringsma
J. Haringsma-Lucas
De begrafenis heeft plaats gevonden op maandag, 1 October, 1990, op de Christ Redeemer begraafplaats in Oakville, Ont., Canada, waarna de herdenkingsdienst werd gehouden in de Clarkson Chr. Ref. Church in Mississauga, Ont. De dienst werd geleid door Ds. W. Veenstra in de Engelse taal en door Ds. H. de Moor in de Nederlandse taal.
Correspondentie adres: 1217 Whittington Rd., Mississauga, ON L5J 3J8 Canada

On Nov. 26, 1990, the Lord called unto himself our friend,

WOLTER DONKER

at the age of 71.
"Praise be to the Lord for he has heard my cry for mercy. The Lord is my strength and shield; my heart trusts in him and I am helped" (Ps. 28:6,7).
Fondly remembered by his friends:
Clarence & Wilma DeVries
Klaas & Fanny Fluit
Wick & Henny Heuving
Hendrik & Hermien Korten
Grace Nymeyer
Herb Powers
John & Alice Smit
Ype & Tina Spek
Len & Wilma Venema
Fenwick, Dec. 3, 1990.

Miscellaneous

Kerkdiensten op cassette in de Nederlandse taal

U kunt zich nu abonneren op deze prekendienst, b.v.:
a) één cassette iedere week;
b) twee cassettes maandelijks;
c) één cassette maandelijks.

Prijs $3,00 per cassette
($1,50 extra als u de cassette wilt houden)

Voor inlichtingen schrijf naar:

Jack & Lenie Brouwer
27 Alpaca Drive
Scarborough, ON
M1J 2Z8
of bel (416) 431-7792

Luister naar het programma
ZINGEND GELOVEN
Elke Zaterdag, 8 uur 's morgens
CHIN FM 101

Anniversary ad can be found on page 19.

ATTENTION! ATTENTION! ATTENTION!
When you fax your display or classified ads to us (particulary obituaries), please type them and check spelling BEFORE you transmit the text.
Thank you.
ATTENTION! ATTENTION! ATTENTION!

Obituaries

On Nov. 20, 1990, the Lord took home our dear father, grandfather and great-grandfather,

ROEL HELLINGA

after a long life and a brief illness, at the age of 94.
Predeceased by his wife Martje Kornelia and daughter Jane Watson.
"We know that in everything God works for good with those who love him, who are called according to his purpose" (Romans 8:28).
His children:
Romke & Lena Hellinga — Willowdale
Nettie & Reinder Vanderboor — Willowdale
Laurens & Dorothy Hellinga — Bowmanville
Ann & Sid Visser — Scarborough
Trix & Leo Oostdyk — Thornhill
Charles & Dorothy Hellinga — Willowdale
His sister, Aafke Hellinga-Grouw, the Neth.
36 grandchildren and 37 great-grandchildren.
Correspondence address: Nettie Vanderboor, 240 Horsham Ave., Willowdale, ON M2N 2A6

Suddenly on Sunday, Nov. 11, 1990, the Lord called home to everlasting glory his child,

DOROTHY HOGETERP
(nee Elzinga)

Beloved wife of Case Hogeterp.
Dear sister of Pat and Andy Hogeveen.
And on Monday, Nov. 26, 1990, the Lord took home,

CASE HOGETERP

to be with him, after a lenghty battle with cancer.
Beloved husband of the late Dorothy and dear brother of:
John & Patricia Hogeterp
Hazel DeBock
Mrs. Susan Hogeterp
Peter & Lucy Hogeterp
Ralph & Rena Hogeterp
May the Lord be a refuge to the children.

"The Lord is my Shepherd" (Ps. 23).
On Sunday, Nov. 18, 1990, at Toronto General Hospital, the Lord called to his eternal home our much loved grandson, nephew and cousin

MICHAEL JOE HELDER

at the age of 18.
May the Lord give strength and comfort to his parents and brothers Joe and Ann, Bob, Danny.
Grandparents: Edze and Maaike Helder — Jarvis
Nephew and cousin of:
Claude & Shirley Helder — Chesterville, Ont.
Ed & Merilyn (Ashley, Star), Don, Peter, Linda, Margaret
Jake & Margaret Helder — Jarvis, Ont.
Lisa & Doug, Philip, Ian, Matthew
Harry Helder — Jarvis, Ont.
Harold, Barb & John (Jill), Shelly, Rick
John & Pat Helder — Hepworth, Ont.
Kim, Jason, Diedra, Sarah, Kenny
Edgar & Carolyn Helder — Harriston, Ont.
Brice, Scott, Dennis
Menno & Renita Helder — Georgetown, Ont.
Sherise, Jared, Justin, Kyle
Robert Helder — Jarvis, Ont.
Cassandra
Correspondence address: R.R.#2, Hagersville, ON N0A 1H0

The council and congregation of Maranatha CRC of Bowmanville, Ont., express their sympathy to Rev. and Mrs. J. Zantingh and family upon the death of their son,

DAVID

and son-in-law,

CASE VERWEY

in a tragic car accident on Nov. 16, 1990.
May our Lord comfort and sustain them and their family and Jane Verwey and her family in this tragic loss.

"I have fought the good fight, I have finished the race. I have kept the faith."
On Nov. 20, 1990, the Lord called home, his child, our dear husband, father, grandfather and great-grandfather,

GEERT ROELOF MARTENS

after a short illness, at the age of 76.
II Timothy 4:6-8.
Beloved husband of Femmie Martens-Sikkens — Brampton
Father of:
Roelie & Henk Katerberg — Moorefield
Albert Martens (Corrie) — Thornhill
Femmie & Sam Terpstra — Brampton
Willy & Adrian Kooy — Guelph
Albertus & Betty Martens — Simcoe
Ralph Martens — Brampton
Grandfather of 19 grandchildren and three great-grandchildren.
Predeceased by daughter-in-law Theresa.
Je hebt je strijd gestreden. De zege is behaald. Door 't bloed van Jezus Christus. Weet jij jouw schuld betaald. Nu mag je zingend juichen. In 't hemels paradijs. Jij bent reeds aangekomen. Wij zijn daarheen op reis.
This is also our comfort in this time of sorrow.
Correspondence address: Mrs. Martens, Holland Christian Homes, Covenant Tower, Apt. 1201, 7900 McLaughlin Rd. S., Brampton, ON L6V 3N2

For Rent

For rent: three-bedroom home, one mile from Smithville, available Jan. 1, 1991; $750 a month plus heat. First and last, no pets, references. Phone: (416) 957-3087.

Real Estate

Bi-level semi-dwelling
St. Catharines, Ont.
$128,900
An affordable new home for you! Brick and vinyl bi-level, series 800 doors, large eat-in kitchen, oak cabinets and railings, side entrance into lower level, fully landscaped, and many more features. Don't pass this by! To inspect and purchase, call G.W. Abrahams Realty Ltd., broker - Linda Lammers, Sales Representative (416) 688-0037 or (416) 688-2422, pager 130.

Accommodations

Room and board available in very nice home in London, Ont. Close to Fanshawe College. Call: (519) 451-6787.

Teacher

BARRIE, Ont.: Timothy Christian School, 49 Ferris Lane, Barrie, ON L4M 2Y1 needs a **Grade 3** teacher, starting April 1, 1991. Please send resume and application, c/o Mr. H.K. Bergsma, Principal. Tel.: (705) 726-6621.

Classified

Teacher

LACOMBE, Alta.: Central Alberta Chr. High requires two teachers!
1) **Math-Sc./Sc.-Math specialist,**
2) a **generalist** with combinations of some of the following: Sc., Math, Soc. St., Fr., Ped., Religious St., Bus., Comp.
Consider the challenge and the opportunity of growing with, and placing your stamp on a new school with new facilities. We wish to interview both experienced and new teachers who would like to teach students in an all embracing Christian curriculum, in beautiful central Alberta.
Send applications to: Central Alberta Christian High School, Box 958, Lacombe, AB T0C 1S0, c/o Jack Vanden Pol (Prin.)

PARKSVILLE, B.C.:
January appointment
Parksville Christian School on Vancouver Island needs a full-time teacher for **Grades 5/6** as of Jan. 1, 1991. We are looking for strength in French with Science/Math teaching abilities. Please send resume as soon as possible to: Parksville Christian School, 550 Pym St., Parksville, BC V9P 1B6. Tel.: (604) 248-8355.

TRENTON, Ont.: Trenton Christian School. Effective March 18 to June 21, 1991, there will be a full-time **Grade 5/6** maternity leave position open with a possibility of full-time employment for the upcoming fall. Please address all enquiries to: c/o Mr. Arie Van Duyvendyk, Principal, Trenton Christian School, 20 Fourth Ave., Trenton, ON K8V 5N3

VANCOUVER, B.C.: Vancouver Christian School, a denominationally diverse community, currently offering Kindergarten through Grade 7, is planning to expand to junior high school beginning with Grade 8 in the 1991/92 school year. Persons with a strong **Math/Science** background in education with interest in teaching **P.E., Art or Computer,** are invited to apply. Please direct enquiries to: Ellen Visser, Junior High Program Co-ordinator, Vancouver Christian School, 3496 Mons Dr., Vancouver, BC V5M 3E6

Help Wanted

BETHLEHEM PLACE, St. Catharines, Ont., requires an **E.C.E. grad.** for permanent part-time position in parent/child resource centre. Requires experience, patience, flexibility and ability to be non-judgmental. Resumes submitted to: Bethlehem Place, 58 Welland Ave., St. Catharines, On L2R 2M5

Social service work: Mutual Support Systems, a network of rural group homes in the Niagara Peninsula for children experiencing emotional and behavioural difficulties, invites applications for the position of **Child Care Worker.** The responsibilities of this live-in position include involvement in the educational programming of the residents, scheduling daily routines, as well as planning special events, all in a family setting. In-service training provides an excellent opportunity for personal growth and skill development at role modelling positive relationships and facilitating the resident's successes. Position includes salary and benefits package. Please submit resume to Personnel Manager, Mutual Support Systems, R.R.1, Perry Rd., Wellandport, ON L0R 2J0. Telephone: (416) 899-2311.

Teacher

Trinity Christian School
Burlington, Ont.,
is looking for a
TEACHING PRINCIPAL
for August 1991.
We are an interdenominational K-8 school with 154 students. Applications will be accepted until *Jan. 18, 1991.* Please send a complete resume and references to:

SEARCH COMMITTEE
c/o Trinity Christian School
650 Walkers Line, Burlington, ON L7N 2E7
Tel. (416) 634-3052 or J. Vanderhoek (416) 336-8032

Georgetown District Christian School
invites applications for the position of
PRINCIPAL
to commence August 1991. The applicant should have solid experience in education, good communication skills, vision for Christian Education and be an effective witness for Jesus Christ.

For further information please contact:
Arthur Loveless
Chairman of the Search Committee
R.R.#1, Limehouse, ON L0P 1H0
Phone: (416) 877-7595

Help Wanted

Rehoboth Christian Reformed Church
Bowmanville, Ontario,
invites applications for a part-time
MUSIC DIRECTOR
We are seeking an energetic person willing to direct and co-ordinate our music program. This person must be an organist. The application deadline is April 30, 1991.
A job description is available on request.

Send resumes and requests to:
Ms. Barb Siebenga
R.R.#6, Bowmanville, ON L1C 3K7
(416) 623-3487

The Ontario Alliance of Christian School Societies
invites applications for the position of
PUBLIC RELATIONS CO-ORDINATOR
This full-time position is open to a person with strong communication and interpersonal skills. Experience in Christian schools and knowledge of all aspects of public relations are very desirable. The successful applicant will have familiarity with the community that supports Christian day schools and an enthusiasm for the vision of Christian education in the context of Alliance goals.

For further information write:
Dr. A. Guldemond, Executive Director
Ontario Alliance of Christian Schools
P.O. Box 7220, Ancaster, ON L9G 3L4
DEADLINE: Jan. 15, 1991

Real Estate

First mortgage money wanted
On prime properties in Toronto/Willowdale
Safe investment, personal guarantees, 14% interest, payable monthly. Amounts of **$20,000** and up.
Wm. Ubbens, Realtor Ltd.
ask for Mr. Snoek; Tel.: (416) 221-7400
MEMBERS OF THE TORONTO REAL ESTATE BOARD

Teacher

Abbotsford Christian Schools

Join a dynamic, rapidly expanding, interdenominational Christian School System of over 900 students K-12 that will be operating from three separate campuses for the 1991-92 school year.
Abbotsford Christian School invites applications from teachers and principals certifiable in B.C. for the following *new* positions for September 1991.

ELEMENTARY CAMPUSES (K-7) Each campus approx. 325 students:
Elementary Principalship
Primary — K, 1, 2
Intermediate — 7
Librarian — (full time)
French — Grades 4-7 (part time)
Secretary — (full time)

Possible Openings:
Vice Principalship — Grades 3/4, 5/6

SECONDARY CAMPUS (8 - 12) Approximately 275 students.
Possible openings in combination of:
French
Science
Learning Assistance
Junior High English and Math

Send applications, resume and references to:

Henry Contant, Principal
Abbotsford Christian School
Elementary Campus
Box 175
Abbotsford, BC V2S 4N8
(604) 859-5167
Fax: 859-9995

or

Dwight Moodie, Principal
Abbotsford Christian School
Secondary Campus
Box 157
Abbotsford, BC V2S 4N8
(604) 859-5528
Fax: 859-2240

Abbotsford Christian Schools

Abbotsford Christian School Elementary Principal
The Abbotsford Christian School Board seeks to appoint its second elementary campus principal for the 1991-92 school year (K-7; 325 students). The successful candidate must be willing to join a dynamic, rapidly expanding, interdenominational Christian School system, whose team of administrators give leadership to over 900 students in three separate campuses (see other ad).

Applicants who are certifiable in B.C. should send application, resume and references to:
Henry Contant, Principal
Abbotsford Christian School, Elementary Campus
Box 175, Abbotsford, BC V2S 4N8
(604) 859-5167 or Fax: (604) 859-9995

Miscellaneous

NOW OFFERING

RRSP 10.5%
(compounding monthly; equal to 11.0% regular interest)

Regular fund
10.75%

Your funds will be invested in Christian Reformed Church and Christian School building projects in Canada.

Call: (416) 461-1207 evenings or
Write: Christian Reformed Church Extension Fund
45 Harriet St., Toronto, ON M4L 2G1

Classified/Events

Send your questions to Peter and Marja c/o Calvinist Contact. Confidentiality is assured.

Help Wanted

THE KING'S COLLEGE
A Christian Liberal Arts College

The King's College, a Christian liberal arts college offering 3-year B.A. and B.Sc. degrees, is inviting applications from women or men for a full-time tenure track vacancy in

ENGLISH

The position involves teaching introductory English literature and eventually American or 18th century English literature. Additional competence in medieval pre-Victorian literature and composition would be valuable. A Ph.D. is required as well as agreement with the College's Christian Statement of Faith. *Effective July 1, 1991.* Send application letter, curriculum vitae, copies of transcripts and three letters of reference to:

Dr. S. Keith Ward, Vice President Academic
The King's College, Dept. 601, 10766 - 97 St.
Edmonton, AB T5H 2M1
(403) 428-0727

The King's College is an equal opportunity employer, but in accordance with Canadian Employment and Immigration regulations, this advertisement is directed to Canadian citizens and permanent residents.

Accommodations

We are looking for a Christian female to share a house in Vineland, Ont. Available Jan. 1, 1991, for $250 per month. Please call (416) 892-1242.

Give a letter from home

to loved ones who wish to maintain their roots, language and links with the Netherlands. A 'letter' of 28 tabloid pages of news - current affairs, feature stories, politics, news from the churches (1 page), sports - and many pictures. A 'letter' which also brings news about the Dutch in Canada and the USA, about pension matters, Dutch investments in North America and much, much more. Five pages in English.

It's mailed twice a month for only $17.50.

Write ***the Windmill Herald***
from the *U.S.A.:*
P.O.Box 591, Lynden, Wa. 98264
from *Ontario and East:*
P.O.Box 1064, Sta. 'B', Rexdale, ON M9V 2B3
from *Manitoba and West:*
P.O.Bag 9033, Surrey, BC V3T 4X3
(604)597-2144

We are that 'letter' from home ....

the Windmill Herald

Anniversaries

The children and grandchildren of,

ITE and AALTJE DE BOER
(nee Atman)

are delighted to announce the occasion of their parents' 50th wedding anniversary, on Dec. 20, 1990.

We praise God that they continue to enjoy good health and happiness, as we congratulate them on this milestone event. We celebrate their lives joined in love, the grace of God given them in raising a busy family of nine children, and their commitment to serve the Lord and to nurture us all in his ways.

With heartfelt love and thanks from all of us, Dad and Mom, your children and grandchildren:

Peter & Peg De Boer — Calgary
Cheryl, Karen, Christine, Jennifer, Timothy
Alice & Bert Hagens — Calgary
Daryl, Ron, Carolyn, Kevin
Tom & Joanne De Boer — Calgary
Susan, Shelly
Klaas & Ann De Boer — Lloydminster, Alta.
Michael, Jody, Nathan, Dana
Martha & Bob Jens — Richmond, B.C.
David, Jocelyn
John & Dianne De Boer — Calgary
Sharon, Brian, Julie, Andrew, Nicholas
Al & Harriet De Boer — Richmond, B.C.
Anthony, Ryan, Renee
Theresa & John Van Dop — Langley, B.C.
Steven, Laurie, Adam
Ed & Teresa De Boer — Surrey, B.C.
Tyler, Jordan, Jeremy

An open house in their honour will be held on Tuesday evening, Dec. 18, 1990, at the Second Chr. Ref. Church of Abbotsford, B.C.
Home address: 34546 York Ave., Abbotsford, BC V2S 2W9

Crossword Puzzle returns next week!

Calendar of Events

Dec. 15	Dutch Christmas Song & Organ evening with Andre Knevel, 7:30 p.m., CRC, **Ancaster,** Ont. Admission $5 at the door.
Dec. 15	Ken Medema in concert, 7:30 p.m., First CRC, **Sarnia,** Ont. Admission $5 per person.
Dec. 15	Special Christmas program at Holland Christian Homes, **Brampton,** Ont. Starts at 7:30 p.m. Organized by the "Evangelische Omroep," the Dutch Evangelical Broadcasting Station. Participants: "The Ambassadors" and a combo and choral group from Holland. Meditation by the Rev. J. Kuntz. This program will be aired in the Netherlands by "E.O. Radio 2" on Dec. 24 at 3 p.m.
Dec. 16	"Singing in Scarborough," Christmas service recorded by "E.O. -Radio - Holland" at 6:30 p.m., in Grace CRC, **Scarborough,** Ont. Rev. Simon Wolfert will deliver the special Christmas message. This program will be aired Dec. 26 at 6 p.m., on "Radio 1" in the Netherlands.
Dec. 19	Christmas concert by the OCMA, Leendert Kooij director, with Andre Knevel at the organ. At 8 p.m., Rehoboth CRC, **Bowmanville,** Ont. For tickets call (416) 636-9779.
Dec. 21	Candlelight service with the Adoramus-Maranatha Choir, 8 p.m., Mount Hamilton CRC, **Hamilton.** Ont
Dec. 22	Christmas concert by the "Christian Choir New Life" and the male chorus "Collegium Musicum" at 8 p.m., Maranatha CRC, **St. Catharines,** Ont.
Dec. 22	Annual Christmas concert by St. Thomas Ladies' Choir "Gloria in Excelsis" and the St. Thomas & District Male Chorus "Crescendo." At 7:30 p.m., First United Church, St. George St., **St. Thomas,** Ont.
Dec. 22	Christmas concert by the OCMA, Leendert Kooij director, with Andre Knevel at the organ. At 8 p.m., Willowdale United Church, **Willowdale,** Ont. For tickets call (416) 636-9779.
Dec. 23	Candlelight service with the Adoramus-Maranatha Choir, 7:30 p.m., Maranatha CRC, **York,** Ont.
Dec. 28	"Sing Alleluiah" with "The Ambassadors" at 8 p.m., First CRC **Hamilton,** Ont., with Paul Grimwood (harpsichord) and Carolyn Stronks (flute). Admission: $5.00.
Dec. 29	"Sing Alleluiah" with "The Ambassadors" at 8 p.m., Park Baptist Church (George and Darling), **Brantford,** Ont., with John Vandertuin (organist) and Carolyn Stronks (flute). Admission: $5.00.
Dec. 30	City-wide hymn sing, 8 p.m., First CRC, **Sarnia,** Ont.

Correction

In the story "Church is confronted with what 'acceptance' of homosexuals means," (C.C., Nov. 30, 1990), Wietse Postumus was not completely identified due to an editing error. Postumus is a member and elder of First Christian Reformed Church in Toronto.

PLEASE NOTE: We want to give credit where credit is due: the front page of last week's Christmas issue was drawn by our layout artist, Cecilia van Wylick. (The signature was obscured in the printing process.) Cecilia was also responsible for various other illustrations throughout the issue.

Attention: All C.C. Subscribers and Advertisers

New rates effective Jan. 1, 1991 (impact of GST)

If the Goods & Services Tax becomes law we have no choice but to increase all rates effective **Jan. 1, 1991.** The new rates, shown below, reflect both the impact of the 7% GST as well as an allowance for inflation and cost increases.

SUBSCRIBERS: New rates effective Jan. 1, 1991:

	Canadian Subscribers (7% GST is included)	U.S. Subscribers (GST free)
6 months	$21.25 Cdn.	$18.00 U.S.
1 year	$37.50 Cdn.	$32.00 U.S.
2 years	$70.00 Cdn.	$60.00 U.S.
3 years	$105.00 Cdn.	$90.00 U.S.

Overseas rates:

Airmail	$125.00
Surface	$70.00

ADVERTISERS: New rates effective Jan. 1, 1991:

Classifieds: Special occasions (up to six column inches)

	Price includes 7% GST
Births	$35.00
Marriages/Engagements	$40.00
Anniversaries (1 column)	$45.00
Anniversaries (2 columns)	$90.00
Obituaries	$45.00
Notes of thanks	$35.00
Birthday wishes	$35.00
Charge for extra length (over 6")	$13.50 per column inch

Classifieds: General information:

	Price includes 7% GST
Classifieds other than above	$13.50 per column inch
Photo added	$25.00 extra
Letter under file (box) number	$35.00 extra
Minimum fee	$25.00

Display Advertising

Basic per column inch rate	$12.50 p.c.i. plus 7% GST
Per agate line rate	$ 0.89 p.a.l. plus 7% GST

NOTE: Except for GST, these rates have not been increased.

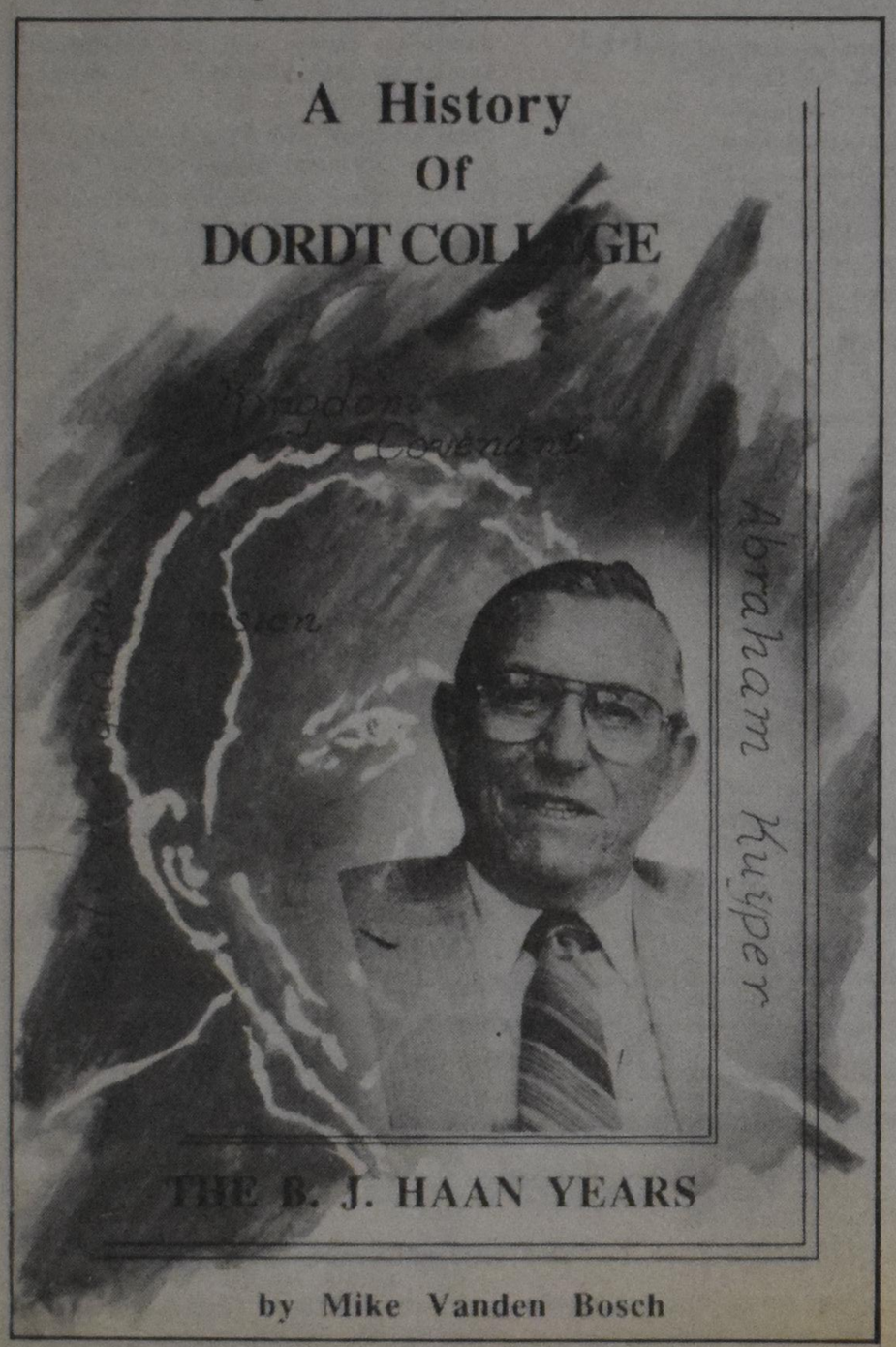
Stan de Jong
Manager

Books

Robert VanderVennen, book review editor

Christian education

Dordt College from conception to maturity



by Mike Vanden Bosch

A History of Dordt College: The B.J. Haan Years, by Mike Vanden Bosch. Sioux Center, Iowa: Dordt College Press, 1990. ISBN 0-932-914-20-9. Softcover, 256 pp., $9.50 U.S. Reviewed by Robert VanderVennen.

This is one of several books that ought to be written about the early decades of Dordt College in Sioux Center, Iowa. It is the work of a Dordt College English professor who traces the roots of Dordt from the demise of Grundy College in 1934 to the opening of the college in 1955. It follows Dordt's early years to the retirement of President B. J. Haan in 1982. Unfortunately this sort of history tends to be a bit dull.

But it is important to have this historical information out on the table, even if the first couple of chapters sound like reports of board meetings. Early promoters of the college idea were pioneers who wanted to strengthen and enlarge their Christian school system. They were finding that the local young people who went away to Calvin College in Michigan to become teachers rarely came back to Iowa. Most of the teachers in the Iowa Christian schools, consequently, were high school graduates with a six-week summer teacher-education course, or people who attended Iowa's secular colleges or universities.

Little support for the college idea came from Christian Reformed pastors, who had little commitment to the region because they had not grown up there, were graduates of Calvin College, and would eventually move out to somewhere else. Active discouragement came from Calvin College and the Christian Reformed synods, who believed Grand Rapids and Calvin should remain the centre of the Christian Reformed Church. Local farmers and merchants were the prime movers of the Iowa college idea, though many only conceived of college as a year or two added on to high school.

But Dordt College was an idea whose time had come. Persistence paid off, and northwest Iowans saw their very own CRC-related college open in 1955, even if the building looked like a high school and the curriculum looked plagiarized from Calvin College.

Not enough can be said about how the Rev. Bernard J. Haan picked up the college in its first years and led it for 27 years to a solid, well-respected place. Not enough is said about that in this book, but that's all right. The book on that subject should be written next.

Though Dordt College was built slowly and patiently, in 1968 an Iowa storm was carried on the winds of the counter-culture spirit. Called then and now "the AACS controversy," it centred on the important issue of what a Reformed philosophy of education should be and include. Professors who advocated and worked with the Amsterdam ideas on Christian philosophy rubbed against professors who didn't, and student zealots predictably exaggerated the criticisms of their mentors. After a couple years of controversy and the departure of a few professors, the "Reformational" views became accepted, while at the same time professors of a different view felt accepted and free to teach their subjects with the Christian insight that fitted them best.

Many photos give the book a personal flavour, even if most of them are posed portraits. Many quotations from the school paper, the *Diamond*, reflect something of the mood on campus over the years. Although the story doesn't much rise above the facts, there is droll reference to the town of Sioux Center getting federal money for riot control in 1970, and a marvellous description of the eccentricities of Professor John Guret.

This is a good book for the archives and for passionate lovers of Dordt College. The struggles of Dordt College to overcome obstacles to its founding and development in its first quarter century are well-recorded.

SPECIAL NOTICE

Holland Christian Homes Inc.

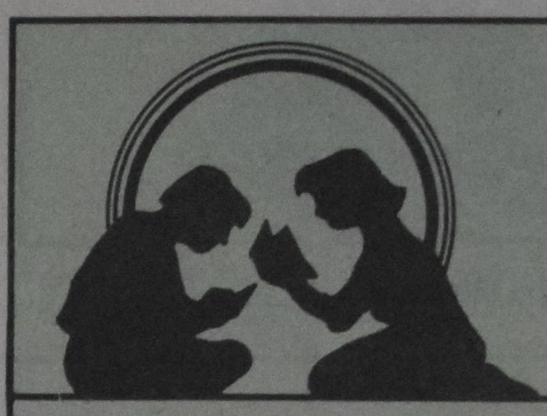
Special Investment Drive to replace high interest mortgage

Rates are:

11.0% for 5 year promissory notes
10.5% for 3-4 year promissory notes
10.0% for 1-2 year promissory notes

Savings resulting from this drive will be used to increase care levels

Contact: Peter Dykstra, Director of Development
7900 McLaughlin Rd. S., Brampton, ON L6V 3N2
Phone: 459-KING or 459-3333



Friends of God

Wayne Brouwer

Long live the King!

"Long may he live! May his name endure forever; may it continue as long as the sun. All nations will be blessed through him, and they will call him blessed" (Ps. 72:15,17).

Being the leader of a community isn't easy. One cartoon shows a man near death lying on a hospital bed. Two visitors sit next to him and one hands him a card. "The good news, Pastor," she says, "is that the women's club at the church decided to send this 'Get Well' card to you. The bad news is that the vote was 23 to 22!"

That could be the picture of any of a hundred different leaders in our world today. Mr. Mulroney skates at the bottom of the popularity polls. Mr. Gorbachev wins a Nobel Peace Prize from those outside of his country and buckets of complaints from those within it. Mr. Saddam Hussein seems intent on courting the disfavour of the whole world.

If one of them were taken to hospital, Hallmark Card company stock wouldn't go up a penny! The ancient Greek philosopher was right: *Authority is never without hate.*

High marks

Solomon's song in Psalm 72 about royal leadership seems much brighter than the tired frustrations we so often express about heads of state and leaders of corporations. There's an enthusiasm that builds till it seems as if the sun rises and sets on him. And these are the marks he is given:

Vision (verses 2-4): A +
Personal integrity (v. 5-7): A +
Prophetic voice (v. 8-11): A +
Compassionate heart (v. 12-14): A +
Accountability (v. 15-17): A +

The one who originally received this chorus of praise must have been quite a person. Was it David? Was it Solomon himself? Or did Solomon write it for a son he hoped would be even wiser than his father?

Probably we'll never know, at least as far as things are concerned for ancient Israel. But the New Testament church had no problem identifying a Son of David and Solomon who lived up to the glories shouted in Psalm 72. Isaac Watts paraphrased it well when he wrote:

Jesus shall reign wher'er the sun
Does his successive journies run;
His kingdom stretch from shore to shore
Till moons shall wax and wane no more!

In his steps

If Psalm 72 stirs in us noble thoughts about David or Solomon, it does well. And if it points us to King Jesus, so much the better. But if it brings into us a desire to actively participate in such a Kingdom ourselves, then the Word of God is doing its best work. For every child of God is a king or queen who shares the possibilities of restoring righteousness and dignity to relationships on earth.

In the words of one writer: *THE WORLD NEEDS MEN [and WOMEN]...*

who cannot be bought;
whose word is their bond;
who put character above wealth;
who possess opinions and a will;
who are larger than their vocation;
who will not lose their individuality in a crowd;
who will be as honest in small things as in great things;
who will make no compromise with wrong;
whose ambitions are not confined to their own selfish desires;
who are true to their friends through good report and evil;
who are not ashamed or afraid to stand for the truth....

Are you counted in that number?

Wayne Brouwer is a pastor at First Christian Reformed Church in London, Ont.